



# **PERCEPTIONS AND ASPIRATIONS OF RAJPUTS: A SOCIOLOGICAL STUDY OF RAJOURI DISTT. (J & K)**

A THESIS SUBMITTED FOR THE DEGREE OF  
*Doctor of Philosophy*  
IN  
*SOCIOLOGY*

BY  
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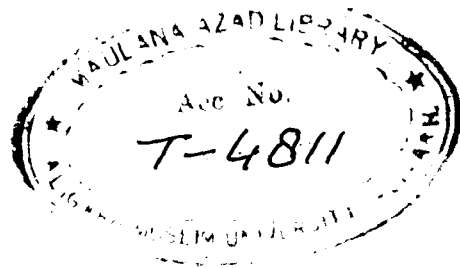
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DEPARTMENT OF SOCIOLOGY  
FACULTY OF SOCIAL SCIENCES  
ALIGARH MUSLIM UNIVERSITY  
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TO WHOM IT MAY CONCERN

This is to certify that Mohd. Mazammal Hussain has conducted investigation on "Perceptions and Aspirations of Rajputs : A Sociological Study of Rajouri Distt. (J & K)". His findings are of some academic importance as probably no work has been done in this area. Furthermore, the findings reveal that in certain areas there seems to be significant variations in the perceptions and aspirations among the respondents representing different tehsils, Hindu and Muslim Rajputs, and the total Rajputs under study. Mazammal has collected and analysed the entire data under my guidance and supervision. It is his original contribution and the submitted work is suitable for the award of the Degree of Doctor of Philosophy in Sociology.

A handwritten signature in dark ink, appearing to read 'M.B. Mathur'.

(Dr. M.B. MATHUR)

Supervisor



## **A C K N O W E D G E M E N T S**

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## **I N T R O D U C T I O N**

## CHAPTER - I

### I N T R O D U C T I O N

The present investigation is an humble attempt to explore the Perceptions and Aspirations of Rajputs hailing from Rajouri district, Jammu and Kashmir state.

Jammu and Kashmir state is situated in the extreme North-West corner of India, lying between 32°17 and 36°-38 North latitude and 74°26 and 80°-30 East longitude. It was one of the largest princely state in India.<sup>1</sup> The state is divided into three sub-divisions i.e. Jammu, Srinagar (Kashmir) and Ladakh, mountain of Pirpanjal range separates Jammu region from Kashmir. Jammu division consists of six districts, namely Jammu, Kathua, Udhampur, Doda, Rajouri and Poonch.

Rajouri district is located in the South-West of Jammu and Kashmir state. It is 153 km. from Jammu. Rajouri lies between 70° to 74°-4' East longitude and 32°58 to 33°-35' North latitude and was separated from the erstwhile backward district, Poonch.<sup>2</sup>

Rajouri district is bounded on the north side by district Poonch, on the south by Jammu, on the east by Udhampur and on the west by Pakistan occupied Jammu and

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1. Charak Sukhdev Singh (1985). A History of Jammu Raj, Ajaya Prakashan, Pathankote.

2. Dhar, D.K. Deputy Director, Monitoring and evaluation (1992). Rajouri at a glance, Bahar-e-Rajouri 92. North zone cultural festival cum workshop 8th and 9th May.

Kashmir. Rajtrarangini, the ancient chronicle of Kashmir mentions its old name as "Rajapuri" from which the modern name has been derived. Albruni visited Rajouri with Sultan Masud in 1036 A.D., he has stated in his book "India", the name Rajouri as Rajavari. Zainul-Abdin, has also named this area as Rajavari. It appears that Rajavari is the changed name of Rajapuri.<sup>1</sup>

From the above facts it appears that when Rajouri area initially emerged as a principality in the 10th century, it was named as Raja'spuri after the name of Pal Shahi Rajas who settled here, with the passage of time the name of Rajouri changed from Raja'spuri to Rajpuri, Rajpuri to Rajvari, Rajvari to Rajvare, Rajvare to Rajver, Rajver to Rajour and then Rajour to Rajouri.<sup>2</sup>

The history of Rajouri district can be traced back as early as vedic period. F.F. Pargitor, has stated that second branch of Aryan emigrants crossed Himalayas in the north-west and settled in Rajouri and Poonch areas. Rajouri, Bhimber and Naushera were included within the territory of Abhisar which was earlier one of the hill states of Punjab kingdom. Early records of frogmentary nature show that in 4th century B.C. there existed in the north west of India a federal type of political set up in

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1. Maini, K.D. (1992). Rajouri through ages, Bahar-e-Rajouri -92. North zone Cultural festival cum workshop 8th and 9th May.

2. Ibid.



which Abhisar with Rajouri its capital was also included. At the time of Alexander's invasion, Rajouri was at the height of its glory. During Mauryan period, the town of Rajouri became great trading centre.<sup>1</sup> Hiuen Tsang who travelled through this area in 7th century A.D. mention that the hill states of Rajapuri and 11th century A.D. Rajouri was ruled by chiefs of the Pala dynasty under the suzerainty of Kashmir.<sup>2</sup> In 1097 Harsha of Kashmir called a council of the rulers of his neighbouring dependencies and Kalhan mentions that among those who attended this meeting was Raja Sangrampal of Rajouri. During the Mughal rule, the rulers of Rajouri had embraced Islam, though they retained the title of Raja. Albruni describes exactly the position of 'Rajouri' and speaks of it as the farthest place where Mohammedan merchants in his time traded. On the cessation of Punjab to Ahmed Shah Durrani in 1752 A.D., by the Mughals, the Ruler of Rajouri, Azmatullah Khan had good relation, with the new master. He assisted Abdali Army in the expedition against Kashmir. Maharaja Ranjit Singh brought Rajouri and surrounding hill states under his subjugation. On the defeat of Sikhs by the British and by the treaty of 1846, this territory came under the control of Maharaja Gulab Singh who pensioned off the last ruler and turned the small

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1. Kasarwani, S.N. (1992). Monuments of Rajouri District, Bahar-e-Rajouri-92, North zone cultural festival cum Workshop, 8th and 9th May.
  2. Bigley, A.H. and Cunningham, W.B., Rev. by Longden, A.B. (1972). Introduction to History and Culture of Dogras.

principality into a tehsil in the Jammu and Kashmir state.<sup>1</sup>

Presently Rajouri town is the administrative head-quarter of the district which is 153 km. from Jammu and 90 km. from Poonch. It lies in the right bank of a river and is the meeting place of different routs leading to Kashmir, Poonch, Lahore and Jammu etc. It is at the elevation of 3094 feet from the sea level. The town is met with two important passes viz. Pir Panjal pass and Darhal pass which lead to Kashmir. According to 1991 estimated census data the total population of Rajouri district was 419789 out of which 119638 were the Rajputs which constitute 28.4% of the total population of the district. Rajputs population is further divided into Hindu Rajputs and Muslim Rajputs. Hindu Rajputs constitute 53.4% of the total Rajputs, whereas Muslim Rajputs constitute 46.5% of the total population of the Rajputs as shown in the Table No. 1.

At present 6 tehsils, 7 blocks and 77 panchayats covering 381 villages constitute Rajouri district. Nearly half of the geographical area of the district is covered with forest. Six tehsils of district Rajouri are Rajouri, Kalakote, Budhal, Nowshera, Sunderbani and Thannamandi.

#### **I. Tehsil Rajouri :**

It lies on the imperial Mughal road leading to Kashmir, characterized by Architectural fragments of early

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1. Keserwani, S.N. (1992). Monuments of Rajouri District, Bahar-e-Rajouri-92. North zone cultural festival cum Workshop, 8th and 9th May.

**Table No. 1 : Estimated census data of 1991. Tehsil wise population of Rajouri District.**

Sl. No.	Name of Tehsils	Total Population	Total Rajputs	%	Other	%	Hindu Rajputs	%	Muslim Rajputs
1.	Rajouri	99510	20540	20.6	78970	79.3	6240	30.3	14300 69.6
2.	Kalakote	71758	25752	36.3	46006	64.1	24777	96.2	975 3.7
3.	Budhal	84740	45220	53.3	39520	46.6	20655	45.7	24565 54.3
4.	Nowshera	63425	10725	16.9	52700	83.0	10550	98.6	175 1.6
5.	Sunderbani	51221	1773	3.4	49448	96.5	1693	95.4	080 4.5
6.	Thannamandi	49135	15628	31.8	33501	68.1	0	0	15628 100.0
Rajouri district		419789	119638	28.4	300151	71.5	63915	53.4	55723 46.5

medieval temples of Kashmir style. According to estimated census data of 1991 the total population of tehsil Rajouri is 99510, total population of Rajputs is 20540 which constitute 20.6% of the total population of the teshil out of which Hindu Rajputs constitute 30.3% of the total population of the Rajputs whereas Muslim Rajputs, constitute 69.6% of the total population of Rajputs in the tehsil, as shown in the Table No. i.

#### **II. Tehsil Kalakote :**

Tehsil Kalakote lies about 51 km. from Rajouri. This place is famous for coal production in Jammu and Kashmir state. According to estimated census data of 1991, the total population of tehsil is 71758 out of which Rajputs' population is 25752 which constitute 36.3% of the total population of the tehsil, the total population of Hindu Rajputs is 24777 and Muslim Rajputs is 975 which constitute 96.2% and 3.7% of the total Rajput's population respectively as shown in the Table No. i.

#### **III. Tehsil Budhal :**

It lies 40 kms. from Rajouri situated on the right banks of river Ans. At present Koteranka is the tehsil headquarter of tehsil Budhal. This is the coldest place of the Rajouri district. According to estimated census data of 1991 the total population of the teshil is 84740, and total population of Rajputs is 45220 which constitute 53.3% of the total population of the teshil, out of which total

number of Hindu Rajputs are 20655 and Muslim Rajputs are 24565 which constitute 45.7% and 54.3% of the total Rajput's population respectively as shown in the Table No. j.

#### **IV. Tehsil Nowshera :**

Nowshera lies 43 kms. from Rajouri. The place is famous for wheat production. Weather remains hot during summer. According to estimated census data of 1991 the total population of this tehsil is 63425, total population of Rajputs' is 10725 which constitute 16.9% of the total population of the tehsil out of which total number of Hindu Rajputs are 10550 and Muslim Rajputs are 175 which constitute 98.6% and 1.6% respectively of the total population of Rajputs in tehsil as shown in Table No. i.

#### **V. Tehsil Sunderbani :**

This tehsil lies about 70 kms. from Rajouri town. This place is also famous for wheat production. It is one of the hottest place of the district Rajouri. According to the estimated census data of 1991 the total population of the tehsil is 51221, the total population of Rajputs is 1773 which constitute 3.4% of the total population of the tehsil . The total population of Hindu Rajputs is 1693 and Muslim Rajputs is 80 which constitute 95.4% and 4.5% respectively of the total population of the Rajputs in the tehsil as shown in the Table No. i.

## **VI. Tehsil Thannamandi. :**

The tehsele Thannamandi lies 24 kms. north of Rajouri on ancient Mughal road. It was a major halting place before entering Kashmir valley through Ratan Pir pass. Here Mughal rulers constructed a magnificent sarai which is notable for its ornamental carvings. According to the estimated census data of 1991 the total population of the tehsil is 49135, total population of Rajputs is 15628 which constitute 31.8% of the total population and all Rajputs are Muslim Rajputs, as shown in the Table No. 1.

Since time immemorial Rajouri was the land of Rajas. Different Rajput Rajas in different times had ruled Rajouri and presently fairly a good number of Rajputs are also settled in the vicinity of Rajouri. The population of district Rajouri is known or identified on the basis of their groups, sub-groups, lineages, tribes, castes and the place of their settlements. Rajputs still enjoy high influence and reputation in socio-economic, cultural, political and traditional dominance etc., in the entire region.

According to the estimated census data of 1991 the total population of Rajouri district is 419789, total population of Rajputs is 119638 which constitute 28.4% of the total population. Rajputs are further divided into two categories i.e. Hindu Rajputs and Muslim Rajputs. In the district the total population of Hindu Rajputs is 63915, total population of the Muslim Rajputs is 55723, which

constitute 53.4% and 46.5% of the total population of the Rajputs in district respectively as shown in the Table No. i.

Rajputs perhaps have the most elaborate patrilineal descent system in J & K state as compared to any where in the country. Some Rajputs claim their descent from "Sun", commonly known as Surajvanshi, some claim their descent from "Moon", commonly known as Chandravanshi while some from "fire God" (Agni), besides these according to certain mythical beliefs claims that they hail from Patri clan which are commonly known by such names as Chauhans, Parmar, Rathode, Thakar, and Solanki etc. Rajputs of J & K are esteemed as faithful and loyal members of the society by non-Rajputs of the region but they believe that Rajputs hold strong community attachments. Majority of the Rajputs both Hindus and Muslims are principally agriculturists, while a small section of them are in Government services and other services.

#### **CLASSIFICATION AMONG RAJPUTS**

In general Rajputs of Rajouri district are divided into two sections i.e. Hindu Rajputs and Muslim Rajputs. There are various sub-divisions or sub-castes among Hindu and Muslim Rajputs. Some of the important sub-castes among Hindus and Muslim Rajputs are as under :

#### **HINDU RAJPUTS**

##### **1. Manahas Rajputs :**

Manahas Rajputs trace their origin from Lord Rama of

Ayodhya, U.P., the hero of Ramayana whom fairly a good number of Hindus respect and worship him as Avtar (incarnation) of God. Manahas also claim that their ancestors came from the plains to Sialkot and some of them moved to Jammu and settled there.<sup>1</sup>

## **2. Jarra Rajputs :**

Jarra Rajputs claim their origin from the Rajas of Rajouri, they are fairly widely distributed in the region. Majority of them have embraced Islam, but some of them are still in the fold of Hinduism. One of the clan Bandala or Bandele is said to be an off shoot of Jarra. Jarra Hindu Rajputs are not settled in district Rajouri.<sup>2</sup>

## **3. Indauria Rajputs :**

Indauria Rajputs claim their descent from the Katoch. They hold that about 200 years ago Malla Singh, Grandson of Indu Chand, a Katoch prince left his family and settled on the right bank of Bias, about 10 miles from Pathankot and founded villages Indpur and Indura, naming them after his progenitor.<sup>3</sup>

## **4. Bhau Rajputs :**

The state of Bhau was within the Dugar group. The Bhau family was originally known as Bhauwal. After the

1. Bigley, A.H. and Cunningham, W.B., Rev. by Longden, A.B. (1972), Introduction to History and Culture of Dogra.

2. Ibid

3. Ibid.



absorption of the state by Jammu the members of the family also assimilated and now are known only by the name of their original residence. They reside between Jammu and Rajouri district.<sup>1</sup>

#### 5. Chandleh Rajputs :

Chandleh Rajputs trace their origin from Chandel (Kaliluria) clan of Bilaspur, but they are treated as inferior. The chief difference between them is that the Chandel do not plough but Chandleh do. Chandel would not smoke from a Chandlehs' huqqa. The members of this clan are settled in Rajouri district.<sup>2</sup>

#### 6. Chauhan Rajputs :

After the defeat of Prithvi Raj Chauhan by Muhammad Ghori in 1193 A.D. and the consequent downfall of the Chauhan kingdom of Delhi the clan faced split into small units and moved outside in other states where they could not succeed in getting the Status of Equity with the ruling races except in Kangra they enjoyed 1st grade but in Hoshiarpur they were ranked as 3rd grade, in Jammu and Kashmir they enjoy 2nd grade status but in Gurdaspur they occupy very low position.<sup>3</sup>

#### 7. Charrk Rajputs :

They claim their descendency from Dugar clan

1. Bigley, A.H. and Cunningham, W.B. REV. by Longden, A.B. (1972). Introduction to History and Culture of Dogras.

2. Ibid.

3. Ibid.

inhabitants of Jammu district. Charrk Rajputs are also settled in Kangra and Hoshiarpur in small numbers. Like many other clans they also claim to be equal to second grade clan of the area however they are not accepted as second grade clan.<sup>1</sup>

#### **8. Thakur Rajputs :**

Thakur Rajputs are basically cultivators and enjoy higher social rank. The name of Thakur is regarded equivalent to Rajputs residing in other parts of the country.<sup>2</sup> Fairly a large number of Thakur Rajputs are settled in different tehsils of Rajouri district.

#### **9. Kamlak Rajputs :**

Majority of the Kamlak Rajputs resides in Budhal tehsil of Rajouri district. They claim their origin from Manhas among them some people who are economically well to do are known by the Sur name of Thakur.

#### **10. Chib Rajputs :**

The origin of Chib Rajputs can be traced from Raja Dharam Chand, the name of Chib Rajput as a clan started after the name of Raja Chib seventh descendant of Raja Dharm Chand.<sup>3</sup> Majority of the Hindu Chib Rajputs is settled in Jammu district and some in different tehsils of Rajouri district.

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1. Bigley, A.H. and Cunningham, W.B. Rev. by Longden, A.B. (1972) Introduction to History and Culture of Dogras.

2. Ibid.

3. Ibid.

## MUSLIM RAJPUTS

Muslims of Rajouri district have been classified into four categories i.e. Rajputs, Gujjars, Kashmiries and others like Sayeed, Pathan, Qureshi, Mughal etc. There are various sub-divisions or sub-castes among Muslim Rajputs as under:

### 1. Jarral Rajputs :

The Jarral Muslim Rajputs claim that they belong to Chandervanshi pandvas clan. According to Mirza Zaffarullah Khan, Jarral Rajputs ruled Rajouri state independently for centuries. Jarral Rajputs are the descendants of Raja "Jir Rao". The 1st Hindu Jarral Rajput who embraced Islam was Raja Sab Sinah. Raja Rahimullah Khan hailing from the same clan was the last Muslim Jarral Rajput ruler of Rajouri. The Jarral Muslim Rajputs are known by the title of 'Mirza'. Jarral Rajputs are residing in the tehsil Thanna Mandi, tehsil Rajouri and few families are in other tehsils of Rajouri district.<sup>1</sup>

### 2. Khokhar Rajputs

There are two branches of Khokhar Rajputs, one is known as Kutub Shahi Khokhar and the other as Rajput Khokhar. Kutub Shahi married with the daughter of a Hindu Rajput Raja. The offsprings of them even today are known as Kutub Shahi Khokhar. Rajput Khokhars were the domiciles of

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1. Fauq, MOhammed Din (1941). Tarikh Aqwam-i-Poonch, Zaffar Brothers, Lahore.

India and were originally the followers of Hinduism. Later on they embraced Islam. In Rajouri district Khokhar Rajputs are residing in tehsil Rajouri, Thannamandi and few are in other tehsils of Rajouri district. They embraced Islam during the regime of Jahangir.<sup>1</sup>

### 3. Bhatti Rajputs :

The Bhatti Muslim Rajputs trace their origin from "Lord Krishna" Bhatti Muslim Rajputs are mostly residing in the tehsils of Rajouri and Poonch district of Jammu and Kashmir.<sup>2</sup>

### 4. Janjua Rajputs :

Janjua Rajputs claim their descent from Raja Mall, a Rathore Rajputs, who migrated from Kanoj early in the 10th century, during the period of Sultan Mahmood and embraced Islam. Janjua Rajputs are mostly settled in Rajouri and its tehsils. In Rajouri district Rajputs of this community are residing in tehsil Rajouri and few are in other tehsils.<sup>3</sup>

### 5. Salohria Rajputs :

Salohria is a branch of Chandravanshi Rajputs. The origin of this clan is associated with Raja "Sisso" son of Raja Jaispal of Pujab who was king during 13th or 14th

1. Fauk, Mohammed Din (1941). Tarikh Aqwam-i-Poonch, Zaffar Brothers, Lahore.

2. Ibid.

3. Ibid.

century B.C. The ruling king of this tribe embraced Islam in 396 Hidgree.<sup>1</sup> Salohria Rajputs are settled in Jammu and Kashmir and other states of the country. Muslim Rajputs of this caste reside in different tehsils of Rajouri district of Jammu and Kashmir state.

#### **6. Domal Rajputs :**

They claim their origin from Raja Purab Chand king of Bhimber, when he embraced Islam his name was changed as Doom Khan. After some time he migrated from Bhimber and settled in Rajouri village (Rajdhani).<sup>2</sup>

#### **7. Chauhan Rajputs :**

Most of the Chauhans live in Jammu and Kashmir and some of them embraced Islam.<sup>3</sup> Muslim Chauhan Rajputs are identified as Gujjars, they claim that they are the sub-caste of Gujjars, and also speak Gujjari language. So far as their conversion to Islam is concerned, no authentic date or period is available, though it is believed that they converted to Islam after the defeat of Prithvi Raj Chauhan. They have settled around the adjoining areas of Pir-Panjal of Rajouri district.

#### **8. Manhas Rajputs :**

Manhas Rajputs claim their descent from lord Rama of Ayodhya. It is also said that the Jamwals are also the

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1. Fank, Mohammed Din (1941). Tarikh Aqwam-i-Poonch, Zaffar Brothers, Lahore.

2. Ibid.

3. Ibid.

descendants of Manhas. Manhas Muslim Rajputs of Rajouri and Poonch are the descendants of Raja Joug Rao, who was from the 58th generation of Raja Jamboo Lochun.<sup>1</sup>

#### 9. Malik Rajputs :

Akbar gave the title of Malik to a clan of Rajputs. Some of them remained Hindu while others embraced Islam. People of this community mostly live in the higher part of tehsil Thannamandi lying at the foot of Pir Panjal range. It is situated about 12 miles north-east of Rajouri town, which is called Darahal. Maliks have also settled in other parts of the Kashmir valley and in some village of district Poonch. Malik Rajputs are also residing in tehsil Rajouri as well as in other tehsils but majority of the Malik Rajputs are settled in the Thannamandi tehsil of Rajouri district.

#### 10. Gukhar Rajputs :

Gukhar Rajputs claim that they are the offsprings of 'Sultan Gohar' of 'Asphan' Iran. But Sir Lepel Grieffen has challenged the claim of Gukhars' regarding their origin. He accepts that all the Gukhar Rajputs are descents of Jasrrat Gukhar who came to Kashmir to assist Shazada Shai Khan in a war. Gukhar Rajputs embraced Islam during the period of Shahabuddin Ghouri.<sup>2</sup> Gukhar Muslim rajputs have settled in different tehsils of Rajouri district.

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1. Fauk Mohammed Din (1941). Tarikh Agwam-i-Poonch, Zaffer Brothers, Lahore.

2. Ibid.

### 11. Feerozal Rajputs :

Feerozal Rajputs are also a branch of Gukhar Rajputs. Gukhar Feeroze Khan was the forefather of this clan who embraced Islam during the period of Sultan Shahbuddin Ghouri.<sup>1</sup> Feerozal Rajputs have settled in some tehsils of Rajouri district.

### 12. Chib Rajputs :

The origin of Chib Rajputs can be traced from "Raja Dharam Chand", alias Shadab Khan of Bhimber<sup>2</sup>, the accurate period of their conversion is not available, but like other Muslim Rajputs their conversion is believed took place during the Muslim rule in India. Muslim Chib Rajputs have settled in some tehsils of Rajouri district.

### 13. Thakker Rajputs :

Thakker Rajputs connect their origin with Hindu Thakurs, which is considered to be a superior Hindu Rajput caste in Jammu. Thakker Rajputs claim that before their conversion to Islam they were Hindu Thakurs and in Rajouri district they came from Samba, a tehsil of Jammu district, due to which both the Hindu Thakurs and Muslim Thakurs use the title Sambyal Thakurs and Sambal Thakkers respectively. Majority of the Muslim Rajputs of this caste have settled in Thannamandi tehsil and few are in other tehsils of Rajouri district.

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1. Fauk Mohammed Din (1941) Tarikh Aqwam-i-Poonch, Zaffer Brothers, Lahore.

2. Ibid.

#### 14. Kamlak Rajputs :

Majority of the Kamlak Rajputs are settled in Azmatabad, a village situated in the north of Thannamandi tehsil. These people do not have any historical record, but they claim that they are the descendants of Raja Azmat Khan Kamlak, who migrated from Budhal to this village. At present some Hindu and Muslim Kamlak Rajputs are living in tehsil Budhal. Both the communities claim common origin.

#### PERCEPTION

The study of perception<sup>1</sup> is an attempt to understand those aspects of observations of the world of things and people that depend upon the nature of the observer. Research in perception requires the most sophisticated controls of the motivational, judgemental and learning processes.

The oldest and most complete theory of perception, now known as structuralism, held that simple elementary experiences, or sensations, recur in various combinations to compose the world we perceive; sensations presumably result from the excitation of individual sensory cells, or receptor neurons, each contributing a characteristic signal, called a specific nerve energy, to the central nervous system. Whether acting alone or with a host of others, any receptor would produce the same sensation, although the memories of past experiences evoked by each different context in which the sensation is embedded would usually conceal from the untrained observer (but not from the observers' trained to

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1. Julian, E. Hochberg, "Introduction" in David L. Sills (ed.) International Encyclopedia of the Social Sciences, vol.II, Macmillan and Free Press.



ignore those memories, to practice analytic introspection) the fact that the same elementary sensation has occurred.

Not only were the physical qualities of objects (their sizes, distances, shapes etc.) to be explained in terms of these basic simple sensations but also our perceptions of people, of their expressions and intentions, of their social relationships.

The term perception is usually applied to the way one comes to know and observes the world or the way one experience the world of objects or events.

Perception<sup>1</sup> is the meaningful self evaluation in terms of the given structural situation. It is attitudinal and cognitive, it is the process of imputing meaning to facts and experience of life. Hence perception is the key variable between action and situation. The term has been used to know the self-image and meaningful orientation of a person in a society. Social perception is an important element in the structural stability and continuity of the society.

Perception<sup>2</sup> has been regarded as the process by which an organism receives or extracts certain information about the environment.

**ASPIRATIONS :** Aspirations actually are the goals, a person sets for himself in tasks which have intense personal significance.

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1. Jain, Shashi (1988). Status and role Perception of Middle Class Women, New Delhi : Puja Publishers.
  2. Forgas, Ronald H. and Melamed, L.E., Perception - A Cognitive Stage Approach, New York : McGraw Hill Book Company.

According to Lewin (1944)<sup>1</sup>, "an individual while undertaking to perform a task builds up a goal structure, comprising a number of goals at varying level. There may be a very high dream goal, an ideal goal, an action goal, and a low level goal, which the individual was sure of attaining even if the luck or circumstances are against him. This type of goal where a person is determined to achieve, Lewin maintained it as the 'action goal'".

Lewin further hold the view that social environment plays a decisive role in determining what a persons aspirations will be. The most common factors which influence or generate aspirations are intelligence, sex, cultural traditions, competition with others, past experience, mass media and personal characteristics.

Adler<sup>2</sup> emphasized that every one has a "life plan" - a purpose or goal which determines his reactions. This life plan is generally developed early in life as a result of certain relationships between the person and his physical social environment.

Elizabeth Hurlock<sup>3</sup> defines aspiration as longing for and striving after something higher than one self or ones

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1. Lewin, Kurt (1944). "Level of Aspiration", in J. McV. Hunt (ed.) Personality and Behaviour Disorders, New York: The Ronald Press Company.

2. Adler, A. (1925). Individual Psychology, New York : Harcourt Brace.

3. Hurlock, Elizabeth, B. (1974) Personality and Development New York, MacGraw Hill.

present status. This longing may be enabling or uplifting or it may be unwarranted or presumptuous.

Muttayya<sup>1</sup> believes that aspirations of children are influenced by parents particularly mothers. Educated mothers and working mothers hold a greater impact on children as compared to uneducated and non-working mothers.

Aspirations<sup>2</sup>, are divided into three categories :

#### **Negative and Positive Aspirations :**

Negative aspirations center on the goal of avoiding failure while positive aspirations are oriented towards achieving success.

#### **Immediate and Remote Aspirations :**

From early childhood, people set goals for what they want to achieve. At first, these goals are immediate. But when the child grows and starts to plan for future setting goals, these goals are remote, which are generally less realistic and more fanciful than immediate goals.

#### **Realistic and Unrealistic Aspirations :**

Realistic aspirations are those aspirations where a person is justified in expecting to achieve the goals, he sets for himself, while unrealistic aspirations are those where a person lacks the potentials to achieve the goals, no matter how hard he may work or sacrifice.

1. Muttayya, B.C. (1971). Level of Aspiration and Frustrating Reality, Researches in Personality and Social Problems, Deptt. of Psychoalogy, University of Madras.

2. Op.cit., Elizabeth, B. Hurlock.

Behind all aspirations, there is a fundamental need for achievement. Factors like level of poverty, economic conditions and educational background etc., to a great extent play a decisive role in the socio-psychological make up of human personality as well as in the formation and development of aspirations of the individuals.

#### **OBJECTIVES OF THE PRESENT STUDY**

The following are some of the major objectives of the present study :

1. The investigator with full confidence has ventured to undertake the present study because to the best of his knowledge no investigation with reference to perceptions and aspirations among Rajputs hailing from Rajouri district, J & K has been done.
2. To find out variations in perception among the respondents representing different tehsils of Rajouri district.
3. To find out variations in the aspirations among the respondent hailing from different tehsils of Rajouri district.
4. To find out variations in perceptions among the Hindu and Muslim Rajputs hailing from Rajouri district.
5. To find out variations in aspirations among the Hindu and Muslim respondents representing Rajouri district.
6. To find out variations in perceptions among the total respondents under study, representing Rajouri district.

7. To find out variations in aspirations among the total respondents under study, hailing from Rajouri district.

#### **HYPOTHESIS :**

The following are the hypotheses of the present investigation.

1. It is submitted that the findings of the present investigation would be of great academic value because the researcher confidently feel that no such work has been done in this area of knowledge, particularly from the point of view of Rajput community residing in Rajouri district of J & K.
2. It is expected that variations in perceptions among the respondents hailing from different tehsils of Rajouri district are operative.
3. It is expected that the respondents hailing from different tehsils of Rajouri district hold variations in their aspirations.
4. It is expected that variations in perceptions among the Hindu and Muslim Rajputs hailing from different tehsil of Rajouri district are noticeable.
5. It is expected that Hindu and Muslim Rajputs of Rajouri district do hold variations in their aspirations.
6. It is expected that all the respondents hailing from Rajouri district hold variations in their perception
7. It is expected that all the respondents representing Rajouri district do hold variation in their aspirations.

## **REVIEW OF LITERATURE**

## CHAPTER - II

### REVIEW OF LITERATURE

Social scientists and researchers specially from the disciplines of sociology, psychology and psychiatry have tried to explore the avenues of knowledge related to perceptions and aspirations of human beings from their respective point of view. Since perceptions and aspirations of human beings besides other factors are largely formulated and remoulded on the basis of psychological make up of the individuals and the socio-cultural environmental conditions in which the individuals interact, hence the perceptive approach and analysis differs markedly as far as perceptions and aspirations of human beings are concerned. Psychologists and psychiatrists lay major emphasis on the psychological components or traits of the individuals while sociologists on the environmental variables.

The following are some of the studies related to perceptions and aspirations as reported by different sociologists.

Gould, R (1941)<sup>1</sup> in his study "Some Sociological Determinants of Goal Settings" concluded that Sociological

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1. Gould, R. (1941) Some Sociological Determinants of Goal Settings, Journal of Social Psychology.

factors like education, income, profession contribute to difference in the level of aspiration. The students coming from favourable socio-economic background were realistic in setting their goals for achievement and the students coming from low socio-economic status suffer from a sense of insecurity.

Boyed, F.G. (1952)<sup>1</sup> in his study, "The Level of Aspiration of White and Negro Children in Non-Segregated Elementary School" found out that environment affects the level of aspiration. The Negro Children exhibited unrealistically higher hopes and ambitions due to their basic feeling of insecurity and had educational, occupational and professional aspirations.

Ahmad, K. (1968)<sup>2</sup> in his study 'Social background of women undergraduates of Delhi University' reveal that most of the undergraduates came to the college without any definite aim. He further found out that the girls coming from educated and economically well-off families were modern in their outlook and had higher aspiration for job.

Kamat, P. (1969)<sup>3</sup>, in her study "A Comparative Study of Achievement of Girls with their intelligence and socio-

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1. Boyed, F.G.(1952). The Level of Aspiration of White and Negro Children in a Non-Segregated Elementary School, Journal of Social Psychology, Vol. 36.
  2. Ahmad, K. (1968). Social Dackground of Women Under-graduates of Delhi University, Quoted from Survey in Research Education by M.B.Busch, 1974.
  3. Kamat, P.A.(1969). A Comparative study of Achievement of Girls with their Intelligence and Socio-economic Status of the Parents, Unpublished, M.Ed. Dissertation, M.S. University of Baroda.



economic Status of their Parents" finds out that female education is more a problem of socio-religious attitudes, customs and values than anything else and that the level of school education of girls appears to be significantly related to the aspirational level of parents, their educational status, their social rank status and economic level.

Muthayya, B.C. (1971)<sup>1</sup>, in the study "Farmers and their Aspirations" concludes- that higher the socio-economic level, the higher will be the aspirations. Furthermore, persons belonging to high socio-economic status, was more realistic than persons belonging to low socio-economic status.

Vimal, P. Shah, Tara Patel and William H. Sewell (1971)<sup>2</sup>, in their study "Social class and Educational Aspiration in an Indian Metropolitan" examined the relationship of Socio-economic Status and educational aspirations of high school (S.S.C) students in Ahmedabad. The study revealed that the educational aspirations of female students were lower than those of males. However, little concern has been shown by Sociologists to examine

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1. Muthayya, B.C. (1971). Farmers and their Aspirations, Hyderabad. N.I.C.D.
  2. Shah, V.P., (1971). Social class and Educational Aspirations in an Indian Metropolitan, Sociological Bulletin.

the influence of social background, particularly sex and social class on the occupational aspirations of male and female students in higher education.

Singh, C.P., B.P. Pandey, G.S. Dubey and D.R. Yadava (1976),<sup>1</sup> in their study "Educational Aspirations of Scheduled Caste Students in Eastern Uttar Pradesh" found that there was relationship between strata, time devoted to studies, economic status, level of politicisation and educational aspiration. The relationship between economic status and educational aspiration was of an inverse type. There was no relationship between sources of encouragement, fathers education and age and educational levels aspired for.

Lal Shoe Kumar (1976),<sup>2</sup> in his study "Occupational Aspirations of Scheduled Castes Students" found out that most of the Scheduled caste students are drifting from their traditional occupations. Educated scheduled caste students are found following new occupations. The study also shows that a higher proportion of scheduled caste students aspires for government positions followed by high level professions to some extent, aspirations represent their need for achievement.

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1. Singh, C.P. (1976). Educational Aspirations of Schedule Caste Students in Eastern Uttar Pradesh, Social Change, Vol. 6.
  2. Lal, Shoe Kumar (1976). Occupational Aspirations of Schedule caste's Students, Social Change, Vol. 6(1 & 2).

Mohanty, G. (1976),<sup>1</sup> in his study "Sex Difference in Shifts and Rigidity in Level of Aspiration Experiment" took male as well as female students as sample. He concludes that female students were flexible in adjusting to the goals. The male students were rigid and non-responsive to success or failures. The non-responsiveness indicates unrealism in ones level of aspiration, while the female students were found to be realistic in finding the goals than males.

Swaleha, B. (1979),<sup>2</sup> in her study "A study of Age and Socio-economic Differences in Level of Aspiration" found that the higher the socio-economic level, the higher will be achievement. That is children from high socio-economic status, have stronger motivation to achieve, and set the aspirations.

Sharma, R.R. (1981)<sup>3</sup> investigated "Self-Concept, Level of Aspiration and Mental Health as Factors in Academic Achievement" and arrived at the following conclusions :

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1. Mohanty, G. (1976). Sex Differences in Shifts and Rigidity in Level of Aspiration Experiment, Journal of Psychological Researchs, Vol. 22(1).
  2. Swaleha, B. (1979). A Study of Age, Socio-economic Difference in Level of Aspiration, Manavdarshan, Vol. 14, 15-17.
  3. Sharma, R. Rani (1981). Self-Concept, Level of Aspiration and Mental Health as Factors in Academic Achievement, Indian Educational Review, Vo. XVI(2).

1. Self concept affects academic achievement,
2. Level of aspiration and mental health does not influence academic achievement.
3. High and low achievers differ significantly on certain elements of self concept of behaviour, intellectual and school status, happiness and satisfaction, and physical appearance and attributes.
4. High and low achievers differ significantly in their level of aspiration. Level of aspiration is related with self concept.
5. Boys and girls differ significantly in their level of aspiration. A strong tendency in girls to set their level of aspiration below their achievement was found whereas, boys show an opposite trend.
6. No significant relationship between level of aspiration and family income, order of birth or vocational aspiration was found.

Uniyal, M.P. & Beena Shah (1981)<sup>1</sup> in their study "The Level of Aspiration of Teacher Trainees of Rural and Urban Areas in relation to their Achievement" found out that the high achievers are negligent in respect to their

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1. Uniyal, M.P. et al., (1981). The Level of Aspiration of Teacher Trainees of Rural and Urban Areas in Relation to their Achievement, Indian Educational Review, Vol. XVI, No. 2.

aspiration, one's level of aspiration is more affected by his academic achievement rather than his social belongingness.

Braccia, M.C.(1981)<sup>1</sup> in his study "A Comparison of the Changes in Perceptions of ideal leader behaviour, interpersonal Communication, and Work MOTivation Attitudes of Students in an Educational Administration Programme who have and have not completed Administrative Internship" found out a significant increase in intern students perceptions of communication skill. Intern students also show a significantly different change in their perceptions of ideal leader behaviour with respect to the two dimensions: initiating structure and consideration. No significant changes were found between male and female interns, less experienced and ore experienced interns, elementary level and secondary level administrative interns and urban and sub-urban interns, for initiating structure, competitiveness, desirability, willingness to seek rewards and interpersonal communications.

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1. Braccia, M.C. (1981). A Comparison of the Changes in Perceptions of Leader Behaviour, Interpersonal Communication, and Work Motivation Attitudes of Students in an Educational Administration Programme who have and Have Not Completed Administrative Internship, Dissertation Abstracts, International, Series 4, Vol. 42(4).

Decoleau, Ramona (1981)<sup>1</sup> in his study "Perceptions of Selected Groups Toward the Current and Ideal Role of Special Education Directors as Administrative Leaders in North Dakota Schools which have high concentration of American Indian Students" found out that there were statistically significant differences among the perceptions of all groups toward the current and the ideal role of the special education Director/Coordinator. The special education directors/coordinators, special education teachers and school administrators viewed the ideal role as well as current role in the same way.

Kuk, Linda, S. (1981)<sup>2</sup> in his study "Perception of Work Climate and their Relationship to the Career Aspiration of Women Student Affairs Administrators" indicate that women do aspire to high level positions in higher education organizations, although they continue to perceive these positions as less attainable. In examining the existence of a relationship between Women Students affairs aspirations and their perceptions of the external work environment, the six job characteristics; variety,

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1. Decoleau, R. (1981). Perceptions of Selected Group Toward the Current and Ideal Role of Special Education Directors as Administrative Leaders in North Dakota Schools which have high Concentration of Indian Students, Dissertation Abstracts International, Series 4, Vol. 42 (4).
  2. Kuk, Linda, S. (1981). Perceptions of Work Climate and their relationship to the Career Aspiration of Women Students affairs administrators, Dissertation Abstract International, Series 4, Vol. 42(4).

autonomy, identity, feed back, friendship and dealings with others were perceived to be present in the work environment. However, a difference in the perceptions of the presence of some of these factors based on aspiration was found.

Akers, Marilyn O.S., (1981)<sup>1</sup> in his study "Perceptions of selected Eighth Grade Students concerning Academic Achievement and Influence of Family Encouragement and Expectation" concludes that (i) Grade point average has not bearing on perceptions of students concerning family encouragement and expectation. High capable achievers show stronger family expectation than highly capable unachievers show. Average ability overachiever males indicate stronger family encouragement than females of the group. Highly capable unachiever females indicate stronger family encouragement than males of the group. (2) Grade point average is not related to personal self-concept. Within the highly capable underachiever group, females express higher self-concept than males. (3) Average ability overachievers identify with highly capable underachievers in personal academic achievement rather than with highly capable achievers. Within the average ability over-achiever group,

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1. Akers, Marilyn, O.S.(1981). Perceptions of Selected Eighth Grade Students Concerning Academic Achievement and Influence of Family Encouragement and Expectation, Dissertation ABstracts International, Series 4, Vol. 42(4).

males feel more capable academically than females of the same group.

Uplaonkar, Ambarao T., (1983)<sup>1</sup> in his study "Occupational Aspirations of College Students" finds out that the occupational aspirations of the Women Students were lower than those of men. This indicates that women students in higher education do not perceive any meaningful role in terms of gainful employment. This also suggests that women students are more likely to use higher education as a status symbol, as an end in itself, than as a means of gainful employment.

Prakash Nirupama and A.L. Srivastava (1991)<sup>2</sup> in their study, "Perception of Schedule Castes Towards Education" found out that majority of the Scheduled Caste respondents hold view that education must be provided to children at all cost inspite of certain hurdles like caste values and traditions or economic hardships. It is further observed that majority of the respondents of low as well as high occupational categories perceived education as an instrument for acquiring prestige and status in society and for their personality development. Members of scheduled

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1. Uplaonkar, Ambarao T. (1983). Occupational Aspirations of College Students, Social Change, Vol. 3(2).
  2. Prakash, N. and A.L. Srivastava (1991). Perception of Schedule Castes Towards Education, Journal of Indian Educational, Vol. XVI (5).



caste community hold a very positive attitude towards the role of education in one's life. As far as education in the upliftment of the scheduled caste community is concerned, the respondents show a very positive response.

## **PLAN AND PROCEDURE**

## **CHAPTER - III**

### **PLAN AND PROCEDURE**

In this chapter plan and procedure of the present study has been presented.

#### **Sample of the Study :**

The sample of the study has been drawn from the Hindu and Muslim Rajputs residing in six tehsils of Rajouri district of Jammu and Kashmir.

The data has been collected by adopting simple random sampling method. The sample represents respondents hailing from different socio-economic, educational and cultural backgrounds.

#### **Sample Composition :**

The respondents constituting the sample of the study represent the Hindu and Muslim Rajputs residing in Rajouri district. The total population of Hindu Rajputs in Rajouri district is 63915 out of which 320 respondents represent the Hindu Rajputs.

The total population of Muslim Rajputs in Rajouri district is 55723 out of which 278 respondents represent Muslim Rajputs as shown in the Table No. 1.

Table No. ii: Sample composition.

Rajput communities	Total universe	Sample drawn	Percentage (%)
Hindu Rajputs	63915	320	0.50
Muslim Rajputs	55723	278	0.49
Total	119638	598	0.49

The total universe of the present study is 119638 representing the six tehsils of Rajouri district. Out of which 598 respondents or 0.49% of the total universe constitute the sample of the study as shown in the Table No. 1.

Table No. iii: Sample composition.

	Total Universe	Sample drawn	Percentage (%)
Rajouri district	119638	598	0.49
Rajouri tehsil	20540	102	0.49
Kalakote tehsil	25752	104	0.40
Budhal tehsil	45220	106	0.23
Nowshera tehsil	10725	98	0.91
Sunderbani tehsil	1773	95	5.35
Thannamandi tehsil	15628	93	0.59

### **Tools and Techniques :**

The researcher in order to collect the data for the investigation has developed an interview schedule, the interview schedule consists of two parts, one dealing with fact finding information and other contains items pertaining to perceptions and aspirations. In all there are hundred questions in the interview schedule 50 questions are related with the perceptions and 50 questions with aspirations. The respondents were asked to express their preferences towards each item in the form of yes, indifferent and No.

Perceptions and Aspirations are unlimited, thus the researcher has selected five parameters for investigation. These are social, educational, political, economic and religious. The response of the respondents towards social perceptions and aspirations have been attempted to collect by framing item related to social condition as well as social relations and interactions.

Under the educational perceptions and aspirations items have been framed to elicit responses from the respondents pertaining to educational system and opportunities.

Political perceptions and aspirations of the respondents have been elicited by framing items pertaining to political activities, ideologies and political participations etc.

The economic perceptions and aspirations of the respondents have been elicited by framing items related to economic conditions and activities.

Religious perceptions and aspirations of the respondents have been elicited by framing items related to religious practices and teachings.

#### **Collection of Data :**

The researcher after finalizing the interview schedule started the field investigation. The data was collected by the investigator who visited all the tehsils and contacted the respondents personally.

#### **Analysis of Data :**

The entire data has been analysed and interpreted with the help of item analysis method, 't' test and chi-square test to find out whether any significant difference among the respondents is operative or not as far as their perceptions and aspirations are concerned.

#### **Problems faced during Data Collection :**

The investigator passed through some pleasant and unpleasant experiences during data collection as submitted below.

Firstly, no proper historical record regarding the history of Muslim Rajputs was available to the researcher. Hence, the investigator had to confine to the little sources available in the state libraries. The available

material in the state libraries were very old/decayed and not in a condition to be fully legible. The residents residing near the library centre informed the investigator that on account of Indo-Pak wars during 1947 and 1965 almost all the records of the libraries have been destroyed as well as some Muslim Rajput migrants from Rajouri to Pakistan took away the historical documents with them.

Secondly, the respondents of the concerned areas were mostly illiterate. They were not in a position to understand the questions which were put to them. The researcher knew the local language and dialects of the community under study, hence the researcher presented the questions in their own dialect/language which consumed lot of time.

Thirdly, some of the respondents exhibited their indifference to cooperate with the investigator because they were under some wrong impression that the collected information might not be used against them. The investigator got cooperation only when he could fully convince them about his purpose and bonafides.

Lastly, some of the respondents were residing around the higher altitudes where transport facilities were not available. Hence, the investigator had to travel long distances on foot which consumed a lot of time.

**ANALYSIS AND INTERPRETATION  
OF  
THE DATA**



## CHAPTER - IV

### ANALYSIS AND INTERPRETATION OF THE DATA

In this chapter the data has been analysed and interpreted. In order to analyse, compare and interpret the perceptions and aspirations of the respondents, item analysis, t-test and chi-square method and techniques have been used. Furthermore, the data has been analysed and compared on the basis of Tehsils, Hindu-Muslim Rajputs and total Rajputs of Rajouri District, with respect to their perceptions and aspirations.

The t-value has been calculated to compare the perceptions and aspirations of Rajputs hailing from six tehsils by using the following formula<sup>1</sup>:

$$t = \frac{p_1 - p_2}{p_c q_c \left( \frac{N_1 + N_2}{N_1 N_2} \right)}$$

where,

$p_1$  = first percentage

$p_2$  = second percentage

$N_1$  = Number of person in the first group

$N_2$  = Number of persons in the second group

$p_c$  = Combined percentage of two groups

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1. Guilford, J.P. (1978). Fundamental Statistics in Psychology and Education, McGraw Hill.

$$P_c = \frac{N_1 P_1 + N_2 P_2}{N_1 + N_2}$$

$$q_c = 1 - P_c$$

The following chi-square formula<sup>1</sup> has been applied to find out significance of difference, if any, among the perceptions and aspirations of Hindu and Muslim Rajputs and total Rajputs of Rajouri District.

$$\chi^2 = \sum \frac{(f_o - f_e)^2}{f_e}$$

where,  $f_o$  = observed frequencies

$f_e$  = expected frequencies

The entire data has been calculated with the help of computer technology.

#### ANALYSIS AND INTERPRETATION OF THE DATA ON THE BASIS OF TEHSILS :

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1. Guilford, J.P. (1978). Fundamental Statistics in Psychology and Education, McGraw Hill.

**Table No. 1 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 1)**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T-value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	98	96.0	0	0	4	3.9	1.00	Insignificant
2.	Kalakote	104	100	96.1	1	0.9	3	2.8	1.03	Insignificant
3.	Budhal	106	100	94.3	2	1.8	4	3.7	0.43	Insignificant
4.	Nowshera	98	91	92.8	0	0	7	7.1	Min.	
5.	Sunderbani	95	92	96.8	1	1.0	2	2.1	1.25	Insignificant
6.	Thannamandi	93	90	96.7	0	0	3	3.2	1.21	Insignificant
SOCIAL ASPIRATIONS										
1.	Rajouri	102	82	80.3	1	0.9	19	18.6	0.28	Insignificant
2.	Kalakote	104	82	78.8	1	0.9	21	20.1	Min.	
3.	Budhal	106	98	92.4	2	1.8	6	5.6	2.82	0.01
4.	Nowshera	98	90	91.8	1	1.0	7	7.1	2.59	0.01
5.	Sunderbani	95	82	86.3	1	1.0	12	12.6	1.38	Insignificant
6.	Thannamandi	93	88	94.6	1	1.0	4	4.3	3.21	0.01

**Social Perceptions: Item No. 1**

The above table deals with Item No. 1 regarding the social perceptions and aspirations of the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 92.8% to 96.8% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that on account of emerging nuclear family patterns the expected traditional bonds of familial relationship among the members of their community have weakened; whereas respondents ranging from 0% to 1.8% remained indifferent; while on the other hand respondents ranging from 2.1% to 3.9% have shown their disagreement with the statement.

The t-value computed to test the significance of difference between any pair of percentages is not found to be significant which shows that there is no significant difference among the Rajputs hailing from different tehsils.

It can thus be concluded that though majority of the respondents representing the above stated tehsils have expressed their agreement with the statement, yet insignificant variations are noticeable among the subjects representing Nowshera and other tehsils of Rajouri district.

**Social Aspirations : Item No. 1**

Majority of the respondents ranging from 78.8% to 94.6% hailing from the above stated tehsils of Rajouri district do aspire to educate the members of their community to interact among themselves regularly so that the bonds of familial relationships may not be weakened despite the emerging patterns of nuclear family; whereas respondents ranging from 0.9% to 1.8% remained indifferent; while respondents ranging from 4.3% to 20.1% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Kalakote tehsil on the one hand and Budhal, Nowshera and Thannamandi on the other is found to be significant at 0.01 level and rest of the difference is not significant.

It can thus be concluded that though majority of the respondents hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement yet some variations are noticeable among the respondents hailing from Kalakote and other tehsils of Rajouri district.

Table No. 2 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 2).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	79	77.4	2	1.9	21	20.5	1.27	Insignificant
2.	Kalakote	104	88	84.6	1	0.9	15	14.4	2.25	0.05
3.	Budhal	106	87	82.0	2	1.8	17	16.0	2.09	0.05
4.	Nowshera	98	77	78.5	1	1.02	20	20.4	1.44	Insignificant
5.	Sunderbani	95	66	69.4	1	1.0	28	29.4	Min,	
6.	Thannamandi	93	87	93.5	0	0	6	6.4	4.26	0.01
SOCIAL ASPIRATIONS										
1.	Rajouri	102	66	64.7	0	0	36	35.2	Min.	Insignificant
2.	Kalakote	104	71	68.2	2	1.9	31	29.8	0.54	0.01
3.	Budhal	106	94	88.6	2	1.8	10	9.4	4.01	Insignificant
4.	Nowshera	98	67	68.3	1	1.0	30	30.6	0.54	Insignificant
5.	Sunderbani	95	67	68.3	1	1.0	27	28.4	0.87	0.05
6.	Thannamandi	93	74	79.5	1	1.0	18	19.3	2.30	

**Social Perceptions : Item No. 2**

The above table deals with Item No. 2 regarding the social perceptions and aspirations of the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 69.4% to 93.5% hailing from the above stated tehsils have expressed their agreement with the statement that the traditional customs and rituals in the present era are still regulating and controlling the way of life of the members of their community; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 6.4% to 29.4% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Sunderbani tehsil, Kalakote tehsil and Budhal is found to be significant at 0.05 level and the difference between Sunderbani tehsil and Nowshera is found to be significant at 0.01 level, rest of the differences are not significant.

It can thus be concluded that though majority of the respondents representing the above stated tehsils have expressed their agreement with the statement yet significant variations are noticeable among the subjects representing Sunderbani and other tehsils of Rajouri district.

**Social Aspirations : Item No. 2**

Majority of the respondents ranging from 64.7% to 88.6% hailing from the above tehsils of Rajouri district do aspire to enlighten the members of their community to regulate and control their way of life on rationalistic and scientific principles; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 9.4% to 35.2% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Rajouri tehsil and Budhal is found to be significant at 0.01 level and difference between the percentages of Rajouri tehsil and Thannamandi is significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement, yet significant variations are noticeable among the respondents hailing from tehsil Rajouri and other tehsils.



**Table No. 3 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 3).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	49	48.0	3	2.9	50	49.0	1.62	Insignificant
2.	Kalakote	104	59	56.7	1	0.9	44	42.3	2.85	
3.	Budhal	106	58	54.7	2	1.8	46	43.3	2.57	
4.	Nowshera	98	36	36.7	1	1.0	61	62.2	Min.	Insignificant
5.	Sunderbani	95	40	42.1	1	1.0	54	56.8	0.76	
6.	Thannamandi	93	91	97.8	0	0	2	2.1	8.94	
SOCIAL ASPIRATIONS										
1.	Rajouri	102	52	50.9	3	2.9	47	46.0	0.82	Insignificant
2.	Kalakote	104	85	81.7	0	0.0	19	18.2	5.48	
3.	Budhal	106	48	45.2	3	2.8	55	51.8	Min.	Insignificant
4.	Nowshera	98	61	62.2	0	0.0	37	37.7	2.43	
5.	Sunderbani	95	66	69.4	0	0.0	29	30.5	3.46	0.01
6.	Thannamandi	93	63	67.7	1	1.0	29	31.1	3.18	

**Social Perceptions : Item No. 3**

The above table deals with Item No. 3 regarding the social perceptions and aspirations of the respondents hailing from all the six tehsils of Rajouri district.

The respondents representing the above stated tehsils ranging from 36.7% to 97.8% have shown their agreement with the statement that the members of their community because of religious considerations do not follow family planning programmes; whereas respondents ranging from 0% to 2.9% remained indifferent, while respondents ranging from 2.1 to 62.0% have expressed their disagreement with statement.

The t-value testing the significance of difference among the percentages of Nowshera tehsil, Kalakote and Thannamandi is found to be significant at 0.01 level. And difference between the percentages of Nowshera and Budhal is found to be significant at 0.05 level. Rest of the differences are insignificant.

It can thus be concluded that majority of the respondents hailing from three tehsils namely Thannamandi, Kalakote and Budhal have expressed their agreement with the statement; while on the other hand majority of the respondents hailing from Nowshera, Sunderbani and Rajouri have shown their disagreement with the statement. There seems to be fairly significant variation among the respondents hailing from the above stated teshils of Rajouri district.

**Social Aspirations : Item No. 3**

The respondents ranging from 45.2% to 81.7% hailing from the above stated tehsils of Rajouri district do aspire to enlighten the members of their community about the scientific usefulness and socio-economic importance of family planning so that their linking of religion to family planning be weakened; whereas respondents ranging from 0% to 2.9% remained indifferent; while respondents ranging from 18.2% to 51.8% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Budhal tehsil, Kalakote, Nowshera and Thannamandi is found to be significant at 0.01 level. Difference between the percentages of Budhal tehsil and Nowshera is found to be significant at 0.05 level.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils except Budhal have expressed their agreement with the statement; while on the other hand majority of the respondents hailing from one tehsil namely Budhal have expressed their disagreement with the statement. There appears to be fairly significant variation among the subjects representing Budhal and other tehsils of Rajouri district.

Table No. 4 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 4).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	56	54.9	2	1.9	44	43.1	1.06	Insignificant
2.	Kalakote	104	63	60.5	2	1.9	39	37.5	1.87	Insignificant
3.	Budhal	106	60	56.6	2	1.8	44	41.5	1.31	Insignificant
4.	Nowshera	98	58	59.1	0	0.0	40	40.8	1.64	Insignificant
5.	Sunderbani	95	57	60.0	0	0.0	38	40.0	1.74	Insignificant
6.	Thannamandi	93	44	47.3	3	3.2	46	49.4	Min.	Insignificant
SOCIAL ASPIRATIONS										
1.	Rajouri	102	86	84.3	0	0	16	15.6	4.88	0.01
2.	Kalakote	104	78	75.0	2	1.9	24	23.0	3.34	0.01
3.	Budhal	106	56	52.8	2	1.8	48	45.2	Min.	0.01
4.	Nowshera	98	93	94.8	0	0	5	5.1	6.76	0.01
5.	Sunderbani	95	88	92.6	0	0	7	7.3	6.25	0.01
6.	Thannamandi	93	74	79.5	1	1.0	18	19.3	3.95	0.01

**Social Perceptions : Item No. 4**

The above table deals with Item No. 4 regarding social perceptions and aspirations of the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 47.3% to 60.5% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that the members of their community because of less effective impact of family planning publicity or propaganda are still ignorant about the usefulness of family planning; whereas respondents ranging from 0% to 3.2% remained indifferent; while respondents ranging from 37.5% to 49.4% have expressed their disagreement with the statement.

The t-value computed to test the significance of difference between any pair of percentages is not found to be significant which indicates no significant difference among the Rajputs representing different tehsils.

It can thus be concluded that though the respondents representing the above stated tehsils have expressed their agreement with the statement, yet insignificant variations are noticeable among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Social Aspirations : Item No. 4**

Majority of the respondents ranging from 52.8% to 94.8% hailing from the above stated tehsils of Rajouri district do aspire to inform the concerned family planning authorities to modify their prevailing publicity and propaganda techniques in such a way so that they may become more effective or result oriented; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 5.1% to 45.2% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between the percentage of Budhal tehsil on the one hand and all other tehsils of Rajouri district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that though majority of the respondents hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement, yet significant variations are noticeable among the respondents hailing from Budhal and other tehsils of Rajouri district.

**Table No. 5 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 5).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	79	77.4	2	1.9	21	20.5	1.20	Insignificant
2.	Kalakote	104	97	93.2	2	1.9	5	4.8	4.29	0.01
3.	Budhal	106	93	87.7	1	0.9	12	11.3	3.10	0.01
4.	Nowshera	98	89	90.8	0	0	9	9.1	3.66	0.01
5.	Sunderbani	95	76	80.0	0	0	19	20.0	1.60	Insignificant
6.	Thannamandi	93	65	69.8	0	0	28	30.1	Min	
SOCIAL ASPIRATIONS										
1.	Rajouri	102	98	96.0	0	0	4	3.9	2.90	0.01
2.	Kalakote	104	101	97.1	1	0.9	2	1.9	3.25	0.01
3.	Budhal	106	89	83.9	2	1.8	15	14.1	Min.	
4.	Nowshera	98	94	95.9	0	0	4	4.0	2.81	0.01
5.	Sunderbani	95	90	94.7	0	0	5	5.2	2.44	0.05
6.	Thannamandi	93	93	100.0	0	0	0	0	4.04	0.01

**Social Perceptions : Item No. 5**

The above table deals with Item No. 5 regarding social perceptions and aspirations of the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 69.8% to 93.2% hailing from the above stated tehsils have expressed their agreement with the statement that there is great lack of voluntary organisations in their areas to look after the problems regarding the socio-economic upliftment of the members of their communities; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 9.1% to 30.1% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between the percentages of Thannamandi tehsil on the one hand and Kalakote, Budhal and Nowshera on the other is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that though majority of the respondents hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement; yet significant variations are noticeable among the subjects representing Thannamandi and other tehsils of Rajouri district.



**Social Aspirations : Item No. 5**

Majority of the respondents ranging from 83.9% to 100% hailing from the above stated tehsils do aspire to organise some such social voluntary organisations in their areas which may look after the problems of socio-economic upliftment of the members of their areas; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 0% to 14.1% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between Budhal tehsil on the one hand and all other teshils except Sunderbani on the other hand is found significant at 0.01 level but Sunderbani tehsil is significantly different at 0.05 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be significant variations among the respondents hailing from Budhal and other tehsils of Rajouri district.

**Social Perceptions : Item No. 6**

The above table deals with Item No. 6 regarding social perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 58.1% to 91.5% hailing from the above stated tehsils have expressed their agreement with the statement that women of their community do not enjoy equal status in matters of family affairs; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 6.6% to 41.8% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil on the one hand and Rajouri and Budhal on the other is found to be significant at 0.01 level, and rest of the differences are not significant.

It can thus be concluded that though majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement, yet significant variations are noticeable among the respondents representing Nowshera and other tehsils of Rajouri district.

**Table No. 6 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 6).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	83	81.3	2	1.9	17	16.6	3.58	0.01
2.	Kalakote	104	72	69.2	1	0.9	31	29.8	1.64	Insignificant
3.	Budhal	106	97	91.5	2	1.8	7	6.6	5.53	0.01
4.	Nowshera	98	57	58.1	0	0	41	41.8	Min.	
5.	Sunderbani	95	56	58.9	1	0.9	38	40.0	0.11	Insignificant
6.	Thannamandi	93	66	70.9	0	0	27	29.0	1.85	Insignificant
SOCIAL ASPIRATIONS										
1.	Rajouri	102	86	84.3	2	1.9	14	13.7	5.50	0.01
2.	Kalakote	104	88	84.6	1	0.9	15	14.4	5.59	0.01
3.	Budhal	106	51	48.1	1	0.9	54	50.9	Min.	
4.	Nowshera	98	86	87.7	0	0	12	12.2	6.02	0.01
5.	Sunderbani	95	87	91.5	1	1.0	7	7.3	6.63	0.01
6.	Thannamandi	93	58	62.3	0	0	35	37.6	2.02	0.05

**Table No. 7 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 7).**

Sl. No.	Name of the Tehsils	No. of Respon dents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	41	40.1	3	2.9	58	56.8	0.22	Insignificant
2.	Kalakote	104	52	50.0	1	0.9	51	49.1	1.65	Insignificant
3.	Budhal	106	41	38.6	1	0.9	64	60.3	Min.	
4.	Nowshera	98	52	53.0	0	0	46	46.9	2.06	0.05
5.	Sunderbani	95	43	45.2	0	0	52	54.7	0.94	Insignificant
5.	Thannamandi	93	74	79.5	2	2.1	17	18.2	5.83	0.01
SOCIAL ASPIRATIONS										
1.	Rajouri	102	84	82.3	1	0.9	17	16.6	1.82	Insignificant
2.	Kalakote	104	84	80.7	1	0.9	19	18.2	1.54	Insignificant
3.	Budhal	106	76	71.6	1	0.9	29	27.3	Min.	
4.	Nowshera	98	91	92.8	0	0	7	7.1	3.92	0.01
5.	Sunderbani	95	85	89.4	1	1.0	9	9.4	3.15	0.01
6.	Thannamandi	93	92	98.9	0	0	1	1.0	5.23	0.01

**Social Aspirations : Item No. 6**

Respondents ranging from 48.1% to 91.5% hailing from the above stated tehsils do aspire to enlighten the members of their community to extend equal freedom to women in their family affairs; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 7.3% to 50.9% have expressed their disagreement with the statement.

The t-value testing the significance of difference between percentages of Budhal tehsil on the one hand and all other tehsils of Rajouri district except Thannamandi is found to be significant at 0.01 level and level of significance of difference between Budhal and Thannamandi is 0.05.

It can thus be concluded that though the respondents hailing from the above stated tehsils have expressed their agreement with the statement yet significant variations are noticeable among the respondents representing Budhal and other tehsils of Rajouri district.

**Socia Perceptions : Item No. 7**

The above table deals with Item No. 7 regarding social perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

The respondents ranging from 38.6% to 79.5% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that marriages in their community are settled on the basis of the economic and social status of the family; whereas respondents ranging from 0% to 2.9% remained indifferent; while respondents ranging from 18.2% to 60.3% have shown their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Nowshera and Thannamandi on the other is found significant at 0.05 and 0.01 level respectively. Rest of the differences are not significant.

It can thus be concluded that though the respondents, hailing from above stated tehsils of Rajouri district have expressed their agreement with the statement; while on the other hand majority of the respondents of three tehsils namely Rajouri, Budhal and Sunderbani have expressed their disagreement with the statement. There seems to be significant variation among the respondents representing the above stated tehsils of Rajouri district.

**Social Aspirations : Item No. 7**

Majority of the respondents ranging from 71.6% to 98.9% hailing from the above stated tehsils do aspire to enlighten the members of their community to settle the marriages on the basis of educational accomplishments and not only on the basis of the economic and social status of the family; whereas respondents ranging from 0% to 1.0% remained indifferent, while respondents ranging from 1.0% to 27.3% have shown their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Nowshera, Sunderbani and Thannamandi on the other, is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement, yet significant variations are noticeable among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 8 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 8).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	66	64.7	2	1.9	34	33.2	8.42	0.01
2.	Kalakote	104	66	63.4	2	1.9	36	34.6	8.30	0.01
3.	Budhal	106	36	33.9	3	2.8	67	63.2	4.75	0.01
4.	Nowshera	98	72	73.4	0	0	26	26.5	9.42	0.01
5.	Sunderbani	95	65	68.4	0	0	30	31.5	8.76	0.01
5.	Thannamandi	93	6	6.4	0	0	87	93.5	Min.	
SOCIAL ASPIRATIONS										
1.	Rajouri	102	88	86.2	2	1.9	12	11.7	2.46	0.05
2.	Kalakote	104	94	90.3	0	0	10	9.6	3.33	0.01
3.	Budhal	106	96	90.5	1	0.9	9	8.6	3.39	0.01
4.	Nowshera	98	88	89.7	0	0	10	10.2	3.14	0.01
5.	Sunderbani	95	79	83.1	1	1.0	15	16.7	1.83	Insignificant
6.	Thannamandi	93	67	72.0	1	1.0	25	26.8	Min.	

Insignificant



**Social Perceptions : Item No. 8**

The above table deals with Item No. 8 regarding social perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

The respondents ranging from 6.4% to 73.4% hailing from the above stated tehsils have expressed their agreement with the statement that boy's parents demand cash or kind from the parents of the girls before finalizing the marriage alliance; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 26.5% to 93.5% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Thannamandi tehsil on the one hand and all other tehsils of Rajouri district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that though the respondents hailing from the above stated tehsils have expressed their agreement with the statement; whereas majority of the respondents representing Thannamandi and Budhal have expressed their disagreement with the statement. There seems to be significant variation among the respondents representing Thannamandi, Budhal and other tehsil of Rajouri district.

**Social Aspirations : Item No. 8**

Majority of the respondents ranging from 72.0% to 90.5% hailing from the above stated tehsils do aspire to raise their voice against the prevailing practice of demand in kind or cash by the boy's parents before finalizing the marriage proposals; whereas respondents ranging from 0% to 1.9% remained indifferent, while respondents ranging from 8.6% to 26.8% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Thannamandi on the one hand and Kalakote, Budhal and Nowshera on the other are significant at 0.01 level and significance of difference between Thannamandi tehsil and Rajouri is found at 0.05 level.

It can thus be concluded that though majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Table No. 9 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 9).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	87	85.2	1	0.9	14	13.7	0.80	Insignificant
2.	Kalakote	104	91	87.5	1	0.9	12	11.5	1.27	Insignificant
3.	Budhal	106	86	81.1	2	1.8	18	16.9	Min.	
4.	Nowshera	98	90	91.8	0	0	8	8.16	2.22	Insignificant
5.	Sunderbani	95	82	86.3	1	1.0	12	12.6	0.99	Insignificant
5.	Thannamandi	93	88	94.6	1	1.0	4	4.3	2.87	0.01
SOCIAL ASPIRATIONS										
1.	Rajouri	102	74	72.5	1	0.9	27	26.4	0.02	Insignificant
2.	Kalakote	104	77	74.0	1	0.9	26	25.0	0.26	Insignificant
3.	Budhal	106	83	78.3	1	0.9	22	20.7	0.97	Insignificant
4.	Nowshera	98	71	72.4	0	0	27	27.5	Min.	
5.	Sunderbani	95	77	81.0	2	2.1	16	16.8	1.41	Insignificant
6.	Thannamandi	93	89	95.6	0	0	4	4.3	4.36	0.01

**Social Perceptions : Item No. 9**

The above table deals with Item No. 9 regarding social perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 81.1% to 94.6% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that the prevailing political happenings have very adversely affected the traditional bonds of interactions among the members of their and other communities; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 4.3% to 16.9% have shown their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand Nowshera and Thannamandi on the other are found significant at 0.05 and 0.01 level respectively, and rest of the differences are insignificant.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Social Aspirations : Item No. 9**

Majority of the respondents ranging from 72.4% to 95.6% hailing from the above stated tehsils of Rajouri district do aspire to work against the prevailing political happenings so that the traditional cordial relationships among the members of their and other communities may be remained; whereas respondents ranging from 0% to 2.1% remained indifferent; while respondents ranging from 4.3% to 27.5% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil and Thannamandi is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that though majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement, yet significant variations are noticeable among the respondents representing Nowshera and other tehsils of Rajouri district.

Table No. 10 : Social Perceptions and Aspirations of Rajputs hailing from six tehsils of Rajouri district (Item No. 10).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
SOCIAL PERCEPTIONS										
1.	Rajouri	102	50	49.0	2	1.9	50	49.0	1.75	Insignificant
2.	Kalakote	104	51	49.0	2	1.9	51	49.0	1.76	Insignificant
3.	Budhal	106	46	43.3	2	1.8	58	54.7	0.97	Insignificant
4.	Nowshera	98	36	36.7	1	1.0	61	62.2	Min.	Insignificant
5.	Sunderbani	95	35	36.8	1	1.0	59	62.1	0.02	Insignificant
5.	Thannamandi	93	63	67.7	0	0	30	32.2	4.29	0.01
SOCIAL ASPIRATIONS										
1.	Rajouri	102	97	95.0	2	1.9	3	2.9	0.79	Insignificant
2.	Kalakote	104	98	94.2	1	0.9	5	4.8	0.51	Insignificant
3.	Budhal	106	98	92.4	2	1.8	6	5.6	Min.	0.05
4.	Nowshera	98	97	98.9	0	0	1	1.0	2.27	Insignificant
5.	Sunderbani	95	92	96.8	1	1.0	2	2.1	1.37	Insignificant
6.	Thannamandi	93	88	94.6	0	0	5	5.3	0.62	Insignificant

**Social Perceptions : Item No. 10**

The above table deals with Item No. 10, regarding perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

The respondents ranging from 36.7% to 67.7% hailing from the above stated tehsils have expressed their agreement with the statement that the practice of divorce in their communities has become fairly common and has done great harm; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 32.2% to 62.2% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between the percentages among the respondents representing Nowshera and Thannamandi is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing Thannamandi tehsil only have expressed their agreement with the statement; while on the other hand respondents hailing from other five tehsils have expressed their disagreement with the statement. There seems to be significant variations among the respondents hailing from Rajouri, Kalakote, budhal, Nowshera, Sunderbani and Thannamandi.

**Social Aspirations : Item No. 10**

Majority of the respondents ranging from 92.4% to 98.9% hailing from the above stated tehsils of Rajouri district do aspire to educate the youths of their community not to encourage divorce so the families may be saved from breakdown; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 1.0% to 5.6% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Nowshera on the other is found to be significant at 0.05 level.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils of Rajouri district have shown their agreement with the statement. There seems to be slight variation among the respondents representing Budhal and other tehsils of Rajouri district.



**Table No. 11 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 1)**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
EDUCATIONAL PERCEPTIONS									
1.	Rajouri	102	80	78.4	1	0.9	21	20.5	0.01
2.	Kalakote	104	78	75.0	2	1.9	24	23.0	0.05
3.	Budhal	106	91	85.8	2	1.8	13	12.2	0.01
4.	Nowshera	98	58	59.1	1	1.0	39	39.7	Min.
5.	Sunderbani	95	59	62.1	1	1.0	35	36.8	0.42
6.	Thannamandi	93	87	93.5	1	1.0	5	5.3	5.55
EDUCATIONAL ASPIRATIONS									
1.	Rajouri	102	95	93.1	2	1.9	5	4.9	0.14
2.	Kalakote	104	97	93.2	1	0.9	6	5.7	0.18
3.	Budhal	106	99	93.3	1	0.9	6	5.6	0.21
4.	Nowshera	98	95	96.9	1	1.0	2	2.0	1.35
5.	Sunderbani	95	88	92.6	1	1.0	6	6.3	Min.
6.	Thannamandi	93	93	100.0	0	0	0	0	2.67
									0.05

## EDUCATIONAL PERCEPTIONS AND ASPIRATIONS

### Educational Perceptions : Item No. 1

The above table deals with Item No. 1 regarding educational perceptions and aspirations of the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 59.1% to 93.5% hailing from the above stated tehsils of district Rajouri have expressed their agreement with the statement; that keeping in view the size of the population of their areas the number of educational institutions are less; whereas respondents ranging from 0.9% to 1.9% remained indifferent; while respondents ranging from 5.3% to 39.7% have expressed their disagreement with the statement.

T-value testing the significance of difference among the percentages of Nowshera tehsil, Rajouri, Budhal and Thannamandi is found to be significant at 0.01 level, and significance of difference between the percentages of Nowshera and Kalakote is found to be significant at 0.05 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have exhibited their agreement with the statement. There seems to be some variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 1**

Majority of the respondents ranging from 92.6% to 100% hailing from the above stated tehsils of Rajouri district do aspire to contact and request the leaders and donors so that some more educational institutions are established in their areas; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 0% to 6.3% have expressed their disagreement with the statement.

T-value testing the significance of difference between the percentages of Budhal tehsil and Thannamandi is found to be significant at 0.05 level, and rest of the difference are not significant.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement. There seems to be slight variations among the respondents representing Sunderbani and other tehsils of Rajouri district.

**Table No. 12 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 2).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
EDUCATIONAL PERCEPTIONS										
1.	Rajouri	102	66	64.7	2	1.9	34	33.2	2.89	0.01
2.	Kalakote	104	66	63.4	1	0.9	37	35.5	2.72	0.01
3.	Budhal	106	101	95.2	1	0.9	4	3.7	7.97	0.01
4.	Nowshera	98	48	48.9	1	1.0	49	50.0	0.68	Insignificant
5.	Sunderbani	95	49	51.5	1	1	45	47.3	1.03	Insignificant
6.	Thannamandi	93	41	44.0	1	1.0	51	54.8	Min.	
EDUCATIONAL ASPIRATIONS										
1.	Rajouri	102	92	90.1	0	0	10	9.8	2.08	Insignificant
2.	Kalakote	104	83	79.8	1	0.9	20	19.2	Min.	
3.	Budhal	106	95	89.6	2	1.8	9	8.4	1.98	0.05
4.	Nowshera	98	96	97.9	1	1.0	1	1.0	4.06	0.01
5.	Sunderbani	95	86	90.5	1	1.0	8	8.4	2.11	0.05
6.	Thannamandi	93	91	97.8	1	1.0	1	1.0	3.94	0.01

**Educational Perceptions : Item No. 2**

The above table deals with Item No. 2 regarding educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 44.0% to 95.2% hailing from the above stated tehsils have expressed their agreement with the statement that the parents of their communities are ignorant about the importance of their childrens' education; whereas respondents ranging from 0.9% to 1.9% remained indifferent; while respondents ranging from 3.7% to 54.8% have expressed their disagreement with the statement.

T-value testing the significance of difference between the percentages of Thannamandi on the one hand and Rajouri, Kalakote and Budhal on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils except Nowshera and Thannamandi have expressed their agreement with the statement; while on the other hand majority of the respondent hailing from Nowshera and Thannamandi have expressed their disagreement with the statement. There seems to be fairly significant variation among the

respondents representing Nowshera, Thannamandi and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 2**

The respondents ranging from 79.8% to 97.9% hailing from the above stated tehsils of Rajouri district do aspire to enlighten the parents of their communities to attend adult education programmes so that they may gain knowledge about the importance of education; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 1.0% to 19.2% have shown their disagreement with the statement.

T-value has been computed to test the significance of difference between the percentages of Kalakote tehsil on the one hand Nowshera and Thannamandi tehsils on the other, is found to be significant at 0.01 level. The difference between the percentages of Kalakote, Bundhal and Sunderbani is found to be significant at 0.05 level, rest of the differences are not significant.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 13 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 3).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
EDUCATIONAL PERCEPTIONS										
1.	Rajouri	102	43	42.1	3	2.9	56	54.9	0.76	Insignificant
2.	Kalakote	104	47	45.1	2	1.9	55	52.8	1.20	Insignificant
3.	Budhal	106	77	72.6	0	0	29	27.3	5.10	0.01
4.	Nowshera	98	60	61.2	0	0	38	38.7	3.39	0.01
5.	Sunderbani	95	35	36.8	1	1.0	59	62.1	Min.	
6.	Thannamandi	93	78	83.8	1	1.0	14	15.0	6.58	0.01
EDUCATIONAL ASPIRATIONS										
1.	Rajouri	102	96	94.1	0	0	6	5.8	2.99	0.01
2.	Kalakote	104	97	93.2	1	0.9	6	5.7	2.79	0.01
3.	Budhal	106	85	80.1	3	2.8	18	16.9	Min.	
4.	Nowshera	98	88	89.7	1	1.0	9	9.1	1.91	Insignificant
5.	Sunderbani	95	92	96.8	1	1.0	2	2.1	3.64	0.01
6.	Thannamandi	93	93	100.0	0	0	0	0	4.54	0.01

**Educational Perceptions : Item No. 3**

The above table deals with Item No. 3, regarding the educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 36.8% to 83.8% representing the above stated tehsils of Rajouri district have expressed their agreement with the statement that the parents of their community are comparatively more interested in imparting religious education in place of scientific and rationalistic education to their children; whereas respondents ranging from 0% to 2.9% remained indifferent; while respondents ranging from 15.0% to 62.1% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Sunderbani tehsil on the one hand and Budhal, Nowshera and Thannamandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils except two tehils have expressed their agreement with the statement; while on the other hand majority of the respondents hailing from Kalakote and Sunderbani have expressed their disagreement with the statement, yet significant variations are noticeable among the respondents



representing Kalakote, Sunderbani and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 3**

Majority of the respondents ranging from 80.1% to 100% hailing from the above stated tehsils of district Rajouri do aspire to enlighten the members of their community about the importance of scientific and rationalistic education so that they may not confine their children to religious education alone; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 0% to 16.9% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Rajouri, Kalakote, Sunderbani and Thannamandi on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 14 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 4).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
EDUCATIONAL PERCEPTIONS									
1.	Rajouri	102	93	91.1	1	0.9	8	7.8	0.01
2.	Kalakote	104	98	94.2	1	0.9	5	4.8	0.01
3.	Budhal	106	38	35.8	0	0	68	64.1	Min.
4.	Nowshera	98	87	88.7	0	0	11	11.2	0.01
5.	Sunderbani	95	83	87.3	0	0	12	12.6	0.01
6.	Thannamandi	93	59	63.4	0	0	34	36.5	0.01
EDUCATIONAL ASPIRATIONS									
1.	Rajouri	102	90	88.4	1	0.9	11	10.7	0.01
2.	Kalakote	104	95	91.3	1	0.9	8	7.6	0.01
3.	Budhal	106	74	69.8	3	2.8	29	27.3	Min.
4.	Nowshera	98	96	97.9	1	1.0	1	1.0	0.01
5.	Sunderbani	95	84	88.4	0	0	11	11.5	0.01
6.	Thannamandi	93	85	91.3	1	1.0	7	7.5	0.01

**Educational Perceptions : Item No. 4**

The above table deals with Item No. 4, regarding educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 35.8% to 94.2% hailing from the above stated tehsils have expressed their agreement with the statement that appointment of teachers in their state are not made on the basis of merit rather political or monetary pressures are more operative these days; whereas respondents ranging from 0% to 0.9% remained indifferent; while respondents ranging from 4.8% to 64.1% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and all other tehsils of Rajouri district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils except Budhal have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 4**

Majority of the respondents ranging from 69.8% to 97.9% hailing from the above stated tehsils do aspire to raise their voice that teachers in educational institutions be appointed purely on the basis of merit and not on any other criteria; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 1.0% to 27.3% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and all other tehsils of Rajouri district is found to be significant at 0.01 level.

It can thus be concluded that though majority of the respondents representing the above stated tehsils have expressed their agreement with the statement, yet some variations are noticeable among the respondent representing Budhal and other tehsils of Rajouri district.

**Table No. 15 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 5).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
EDUCATIONAL PERCEPTIONS										
1.	Rajouri	102	66	64.7	2	1.9	34	33.3	3.53	0.01
2.	Kalakote	104	64	61.5	1	0.9	39	37.5	3.09	0.01
3.	Budhal	106	78	73.5	4	3.7	24	22.6	4.88	0.01
4.	Nowshera	98	39	39.7	1	1.0	58	69.1	Min.	
5.	Sunderbani	95	58	61.0	0	0	37	38.9	2.95	0.01
6.	Thannamandi	93	84	90.3	0	0	9	9.6	7.28	0.01
EDUCATIONAL ASPIRATIONS										
1.	Rajouri	102	88	86.2	2	1.9	12	11.7	2.57	0.05
2.	Kalakote	104	88	84.6	1	0.9	15	14.4	2.26	0.05
3.	Budhal	106	76	71.6	1	0.9	29	27.3	Min.	
4.	Nowshera	98	95	96.9	0	0	3	3.0	4.89	0.01
5.	Sunderbani	95	86	90.5	0	0	9	9.4	3.37	0.01
6.	Thannamandi	93	83	89.2	0	0	10	10.7	3.08	0.01

**Educational Perceptions : Item No. 5**

The above table deals with Item No. 5, regarding educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 39.7% to 90.3% hailing from the above stated tehsils of district Rajouri have shown their agreement with the statement that the leaders of their community after independence took no sincere interest in the development of women's education; whereas respondents ranging from 0% to 3.7% remained indifferent; while respondents ranging from 9.6% to 59.1% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil on the one hand and all other tehsils of Rajouri district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils, except Nowshera have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 5**

Majority of the respondents ranging from 71.6% to 96.9% hailing from the above stated tehsils of Rajouri district do aspire to seek help from the present leadership and some social organisations for the educational upliftment of the women of their communities; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 3.0% to 27.3% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between the percentages of Budhal tehsil on the one hand and Nowshera, Sunderbani and Thannamandi on the other hand is found to be significant at 0.01 level and difference between the percentages of Budhal tehsil and other two tehsils namely Rajouri and Kalakote is found to be significant at 0.05 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils, have expressed their agreement with the statement. There seems to be some variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 16 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 6)**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
EDUCATIONAL PERCEPTIONS										
1.	Rajouri	102	68	66.6	0	0	34	33.3	1.53	Insignificant
2.	Kalakote	104	74	71.1	2	1.9	28	26.9	2.22	0.05
3.	Budhal	106	77	72.6	2	1.8	27	25.4	2.47	0.05
4.	Nowshera	98	55	56.1	0	0	43	43.8	Min.	
5.	Sunderbani	95	69	72.6	1	1.0	25	26.3	4.08	0.01
6.	Thannamandi	93	79	84.9	0	0	14	15.0	4.35	0.01
EDUCATIONAL ASPIRATIONS										
1.	Rajouri	102	97	95.0	0	0	5	4.9	2.83	0.01
2.	Kalakote	104	86	82.6	1	0.9	17	16.3	Min.	
3.	Budhal	106	89	83.9	1	0.9	16	15.0	2.25	0.05
4.	Nowshera	98	93	94.8	0	0	5	5.1	2.73	0.01
5.	Sunderbani	95	94	98.9	1	1.0	0	0	3.90	0.01
6.	Thannamandi	93	93	100.0	0	0	0	0	4.21	0.01



### Educational Perceptions : Item No. 6

The above table deals with Item No. 6 of educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 56.1% to 84.9% representing the above stated tehsils of Rajouri district have expressed their agreement with the statement that the members of their community do not realise that education is the main factor for the wholesome development of human personality; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 15.0% to 43.8% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsils on the one hand and Kalakote and Budhal on the other hand is found to be significant at 0.05 level and the significance of difference among the percentages of Nowshera tehsil, Sunderbani and Thannamandi tehsil is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be some variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 6**

Majority of the respondents ranging from 82.6% to 100% hailing from the above stated tehsils of district Rajouri do aspire to educate the members of their communities about the importance of education for the wholesome development of human personality; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 0% to 16.3% have shown their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Kalakote tehsil on the one hand and all other tehsils of Rajouri district except Budhal teshil on the other hand is found to be significant at 0.01 level but significance of difference between Kalakote and Budhal is found at 0.05 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Kalakote and other tehsils of Rajouri district.

Table No. 17 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 7).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance	
			N	%	N	%				
EDUCATIONAL PERCEPTIONS										
1.	Rajouri	102	94	92.1	2	1.9	6	5.8	2.89	0.01
2.	Kalakote	104	95	91.3	1	0.9	8	7.6	2.72	0.01
3.	Budhal	106	98	92.4	3	2.8	5	4.7	3.00	0.01
4.	Nowshera	98	86	87.7	1	1.0	11	11.2	1.89	Insignificant
5.	Sunderbani	95	80	84.2	0	0	15	15.7	1.18	Insignificant
6.	Thannamandi	93	72	77.4	0	0	21	22.5	Min.	
EDUCATIONAL ASPIRATIONS										
1.	Rajouri	102	94	92.1	2	1.9	6	5.8	0.45	Insignificant
2.	Kalakote	104	94	90.3	1	0.9	9	8.6	Min.	
3.	Budhal	106	96	90.5	2	1.8	8	7.5	0.04	Insignificant
4.	Nowshera	98	94	95.9	1	1.0	3	3.0	1.55	Insignificant
5.	Sunderbani	95	92	96.8	1	1.0	2	2.1	1.84	Insignificant
6.	Thannamandi	93	93	100.0	0	0	0	0	3.07	0.01

**Educational Perceptions : Item No. 7**

The above table deals with Item No. 7, regarding educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 77.4% to 92.4% hailing from the above stated tehsils have expressed their agreement with the statement that the members of their communities on account of lack of education are economically and politically backward; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 4.7% to 22.5% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil on the one hand and Rajouri, Kalakote and Bundhal on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be some variation among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 7**

Majority of the respondents ranging from 90.3% to 100% hailing from the above stated tehsils of Rajouri district do aspire to educate the youths of their communities to receive maximum education so that in future they may not remain economically and politically backward; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 0% to 8.6% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Kalakote tehsil on the one hand and Thannamandi on the other is found to be significant at 0.01 level, and rest of the differences are not significant.

It can thus be concluded that though majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement, yet significant variations are noticeable among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 18 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 8).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
EDUCATIONAL PERCEPTIONS									
1.	Rajouri	102	98	96.0	1	0.9	3	2.9	4.35
2.	Kalakote	104	101	97.1	1	0.9	2	1.9	4.67
3.	Budhal	106	102	96.2	0	0	4	3.7	4.46
4.	Nowshera	98	97	98.9	0	0	1	1.0	5.08
5.	Sunderbani	95	93	97.8	2	2.1	0	0	4.71
6.	Thannamandi	93	69	74.1	1	1.0	23	24.7	Min.
EDUCATIONAL ASPIRATIONS									
1.	Rajouri	102	98	96.0	1	0.9	3	2.9	0.37
2.	Kalakote	104	99	95.1	1	0.9	4	3.8	Min.
3.	Budhal	106	102	96.2	2	1.8	2	1.8	0.37
4.	Nowshera	98	98	100.0	0	0	0	0	2.20
5.	Sunderbani	95	94	98.9	1	1.0	0	0	1.55
6.	Thannamandi	93	90	96.7	0	0	3	3.2	0.56
									Insigntificant
									Insigntificant
									0.05
									Insigntificant
									Insigntificant

**Educational Perceptions : Item No. 8**

The above table deals with Item No. 8, regarding the educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 74.1% to 98.9% representing the above stated tehsils have expressed their agreement with the statement that on account of capitation fee for admissions and coaching centres, education has now become highly commercialized; whereas respondents ranging from 0% to 2.1% remained indifferent; while respondents ranging from 0% to 24.7% have shown their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Thannamandi and all other tehsils of Rajouri district is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be some variations among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 8**

Majority of the respondents ranging from 95.1% to 100% hailing from the above stated tehsils of Rajouri district do aspire to raise their voice against the prevailing practice of capitation fee for admissions and against the coaching centres so that education be checked from becoming commercialized; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 0% to 3.8% have shown their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Kalakote tehsil and Nowshera is found to be significant at 0.05 level, and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be slight variation among the respondents representing Kalakote and other tehsils of Rajouri district.



Table No. 19 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 9).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
EDUCATIONAL PERCEPTIONS										
1.	Rajouri	102	52	50.9	3	2.9	47	46.0	5.34	0.01
2.	Kalakote	104	52	50.0	1	0.9	51	49.0	5.23	0.01
3.	Budhal	106	95	89.6	1	0.9	10	9.4	10.64	0.01
4.	Nowshera	98	15	15.3	1	1.0	82	83.6	Min.	
5.	Sunderbani	95	45	47.3	1	1.0	49	51.5	4.81	0.01
6.	Thannamandi	93	88	94.6	0	0	5	5.3	10.99	0.01
EDUCATIONAL ASPIRATIONS										
1.	Rajouri	102	95	93.1	2	1.9	5	4.9	3.91	0.01
2.	Kalakote	104	98	94.2	1	0.9	5	4.8	4.20	0.01
3.	Budhal	106	77	72.6	1	0.9	28	26.4	Min.	
4.	Nowshera	98	96	97.9	1	1.0	1	1.0	3.03	0.01
5.	Sunderbani	95	93	97.8	2	2.1	0	0	4.95	0.01
6.	Thannamandi	93	91	97.8	1	1.0	1	1.0	4.89	0.01

**Educational Perceptions : Item No. 9**

The above table deals with Item No. 9, regarding the educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 15.3% to 94.6% hailing from the above stated tehsils have expressed their agreement with the statement that in the educational institutions money or gift offerings are operative in the examination system; whereas respondents ranging from 0% to 2.9% remained indifferent; while respondents ranging from 5.3% to 83.6% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil on the one hand and all other tehsils of Rajouri district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing four tehsils have expressed their agreement with the statement; while on the other hand majority of the respondents representing Nowshera and Sunderbani have exhibited their disagreement with the statement. There seems to be significant variations among the respondents representing Nowshera and Sunderbani and the respondents hailing from other tehsils.

**Educational Aspirations : Item No. 9**

Majority of the respondents ranging from 72.6% to 97.9% hailing from the above stated tehsils of Rajouri district do aspire to raise their voice against the practice of money or gift offerings if it is prevalent in the examination system; whereas respondents ranging from 0.9% to 2.1% remained indifferent; while respondents ranging from 0% to 26.4% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and all other tehsils on the other hand is found to be significantly different at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 20 : Educational Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 10).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES	INDIFFERENT		No	T value	Level of significance
			N	%	N			
EDUCATIONAL PERCEPTIONS								
1.	Rajouri	102	99	97.0	0	0	2.9	Min.
2.	Kalakote	104	102	98.0	0	0	1.9	0.47
3.	Budhal	106	103	97.1	0	0	2.9	0.05
4.	Nowshera	98	96	97.9	1	1.0	1.0	0.40
5.	Sunderbani	95	95	100.0	0	0	0	1.69
6.	Thannamandi	93	93	100.0	0	0	0	1.66
EDUCATIONAL ASPIRATIONS								
1.	Rajouri	102	100	98.0	0	0	1.9	0.43
2.	Kalakote	104	101	97.1	-	-	2.8	Min.
3.	Budhal	106	103	97.1	1	0.9	1.8	0.02
4.	Nowshera	98	97	98.9	1	1.0	0	0.95
5.	Sunderbani	95	95	100.0	0	0	0	1.67
6.	Thannamandi	93	93	100.0	0	0	0	1.65

**Educational Perceptions : Item No. 10**

The above table deals with Item No. 10, regarding educational perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 97.0% to 100% hailing from the above stated tehsils have expressed their agreement with the statement that centres of higher learning are at a distance from their areas and they do not have proper hostel facilities for boys and girls; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 0% to 2.9% have shown their disagreement with the statement.

The t-value has been computed to test the significance of difference between any pair of percentages are not found to be significant, which shows no significant difference among the Rajputs representing different tehsils of Rajouri district.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Educational Aspirations : Item No. 10**

Majority of the respondents ranging from 97.1% to 100% hailing from the above stated tehsils of Rajouri district do aspire to work for the establishment of higher institutions of learning alongwith adequate hostel facilities for boys and girls near their areas; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 0% to 2.8% have exhibited their disagreement with the statement.

The t-value has been computed to test the significance of difference between any pair of percentages are not found to be significant, which shows no significant difference among the Rajputs hailing from different tehsils of Rajouri district.

It can thus be concluded that majority of the respondents representing the above stated tehsils have shown their agreement with the statement. There seems to be very insignificant variation among the respondents representing Kalakote, Budhal and other tehsils of Rajouri district.

**Table No. 21 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 1).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
POLITICAL PERCEPTIONS										
1.	Rajouri	102	72	70.5	2	1.9	28	27.4	0.34	Insignificant
2.	Kalakote	104	72	69.2	1	0.9	31	29.8	0.13	Insignificant
3.	Budhal	106	99	93.3	2	1.9	55	4.7	4.59	0.01
4.	Nowshera	98	67	68.3	1	1.0	30	30.6	Min.	Insignificant
5.	Sunderbani	95	67	70.5	1	1.0	27	28.4	0.33	Insignificant
6.	Thannamandi	93	79	84.9	0	0	14	15.0	2.70	0.01
POLITICAL ASPIRATIONS										
1.	Rajouri	102	70	68.6	2	1.9	30	29.4	2.87	0.01
2.	Kalakote	104	75	72.1	1	0.9	28	26.9	3.42	0.01
3.	Budhal	106	52	49.0	1	0.9	53	50.0	Min	0.01
4.	Nowshera	98	71	72.4	1	1.0	26	26.5	3.41	0.01
5.	Sunderbani	95	66	69.4	1	1.0	28	29.4	2.94	0.01
6.	Thannamandi	93	78	83.8	1	1.0	14	15.0	5.15	0.01

## POLITICAL PERCEPTIONS AND ASPIRATIONS

### Political Perceptions : Item No. 1

The above table deals with Item No. 1, regarding political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents rangig from 68.3% to 93.3% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that majority of the members of their communities lack political awareness hence do not take part in political activities, whereas respondents rangig from 0% to 1.9% remained indifferent; while respondents ranging from 4.7% to 30.6% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between the percentages of Nowshera tehsil on the one hand and Budhal and Thannamandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There sems to be some variation among the respondents representing Nowshera and other tehsils of Rajouri district.



**Political Aspirations : Item No. 1**

Respondents ranging from 49.0% to 83.8%, hailing from the above stated tehsils of Rajouri District do aspire to enlighten the members of their communities about the political systems and happenings so that some political awareness among them may develop and they may start taking part in the political activities; whereas respondents ranging from 0.9% to 1.9% remained indifferent; while respondents ranging from 15.0% to 50.0% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and all other tehsils of Rajouri district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils except Budhal have shown their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri District.

Table No. 22 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 2).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
POLITICAL PERCEPTIONS										
1.	Rajouri	102	74	72.5	0	0	28	27.4	1.99	0.05
2.	Kalakote	104	70	67.3	2	1.9	32	30.7	1.20	Insignificant
3.	Budhal	106	87	82.0	2	1.8	17	16.0	3.60	0.01
4.	Nowshera	98	58	59.1	1	1.0	39	39.7	Min.	
5.	Sunderbani	95	71	74.7	1	1.0	23	24.2	2.29	0.05
6.	Thannamandi	93	74	79.5	0	0	19	20.4	3.05	0.01
POLITICAL ASPIRATIONS										
1.	Rajouri	102	60	58.8	0	0	42	41.1	1.32	Insignificant
2.	Kalakote	104	85	81.7	1	0.9	18	17.3	3.94	0.01
3.	Budhal	106	60	56.6	1	0.9	45	42.4	Min.	
4.	Nowshera	98	68	69.3	1	1.0	29	29.5	1.89	Insignificant
5.	Sunderbani	95	62	65.2	1	1.0	32	33.6	1.25	Insignificant
6.	Thannamandi	93	60	64.5	1	1.0	32	34.4	1.14	Insignificant

**Political Perceptions : Item No. 2**

The above Table deals with Item No. 2, regarding political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 59.1% to 82.0% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that political leaders of their area are not honest in their dealings specially with members hailing from other areas; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 16.0% to 39.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference among Nowshera tehsil, Budhal and Sunderbani tehsils is found to be significant at 0.01 level. The significance of difference among Nowshera, Rajouri and Sunderbani is found to be significant at 0.05 level.

It can thus be concluded that majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Political Aspirations : Item No. 2**

Majority of the respondents ranging from 56.6% to 81.7% hailing from the above stated tehsils of Rajouri district do aspire to raise their voice against such political leaders of their areas who are not fair in their dealings specially with the members hailing from other areas; where as respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 17.3% to 42.4% have exhibited their disagreement with the statement.

The t-value testing the significance of different between the percentages of Budhal tehsil on the one hand and Kalakote on the other hand is found to be significant at 0.01 level, and rest of the differences are insignificant.

It can thus be concluded that though majority of the respondents representing the above stated tehsils have expressed their agreement with the statement, yet some variations are noticeable among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 23 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 3).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
POLITICAL PERCEPTIONS									
1.	Rajouri	102	80	78.4	1	0.9	21	20.5	3.79
2.	Kalakote	104	88	84.6	0	0	16	15.3	4.86
3.	Budhal	106	88	83.0	2	1.8	16	15.0	4.61
4.	Nowshera	98	52	53.0	0	0	46	46.9	Min.
5.	Sunderbani	95	66	69.4	0	0	29	30.5	2.33
6.	Thannamandi	93	72	77.7	0	0	21	22.2	3.53
POLITICAL ASPIRATIONS									
1.	Rajouri	102	87	85.2	1	0.9	14	13.7	Min.
2.	Kalakote	104	91	87.5	1	0.9	12	11.5	0.46
3.	Budhal	106	95	89.6	1	0.9	10	9.4	0.94
4.	Nowshera	98	87	88.7	1	1.0	10	10.2	0.73
5.	Sunderbani	95	83	87.3	1	1.0	11	11.5	0.42
6.	Thannamandi	93	83	89.2	0	0	10	10.7	0.82
									Insignificant
									Insignificant
									Insignificant
									Insignificant

**Political Perceptions : Item No. 3**

The above Table deals with the Item No. 3, regarding the political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 53.0% to 84.6% hailing from the above stated tehsils of Rajouri district have shown their agreement with the statement that political leaders of their area do not hesitate in giving communal turn to any event if it suits to them; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 15.0% to 46.9% have expressed their disagreement with the statement.

The t-value testing the significance of difference Nowshera teshil and all other tehsils except Sunderbani is found to be significant at 0.01 level and significance of difference between Nowshera and Sunderbani is found to be significant at 0.05 level.

It can thus be concluded that though majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement, yet some variations are noticeable among the respondents representing Nowshera and other tehsils Rajouri district.

**Political Aspirations : Item No. 3**

Majority of the respondents ranging from 85.2% to 89.6% hailing from the above stated tehsils of district Rajouri do aspire to raise their objections or voice against such political leaders of their area who baselessly or unfoundedly give communal turn to any events; whereas respondent ranging from 0.9% to 1.0% remained indifferent; while respondents ranging from 9.4% to 13.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference between any pair of percentages is not found to be significant which shows no significant difference is noticeable among the Rajputs of different tehsils.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representig Rajouri and other tehsils of Rajouri district.

**Table No. 24 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 4).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO	T value	Level of significance
			N	%	N	%			
POLITICAL PERCEPTIONS									
1.	Rajouri	102	83	81.3	2	1.9	17	16.6	0.01
2.	Kalakote	104	86	82.6	0	0	18	17.3	0.01
3.	Budhal	106	96	90.5	2	1.8	8	7.5	0.01
4.	Nowshera	98	63	64.2	0	0	35	35.7 Min	
5.	Sunderbani	95	81	85.2	0	0	14	14.7	0.01
6.	Thannamandi	93	82	88.1	3	3.2	8	8.6	0.01
POLITICAL ASPIRATIONS									
1.	Rajouri	102	98	96	0	0	4	3.9	0.86
2.	Kalakote	104	98	94.2	2	1.9	4	3.8	0.25
3.	Budhal	106	99	93.3	1	0.9	6	5.6 Min.	
4.	Nowshera	98	94	95.9	0	0	4	4.0	0.80
5.	Sunderbani	95	91	95.7	1	1.0	3	3.1	0.74
6.	Thannamandi	93	91	97.8	2	2.1	0	0	1.51
									Insiggnificant
									Insiggnificant
									Insiggnificant
									Insiggnificant
									Insiggnificant



**Political Perceptions : Item No. 4**

The above table deals with political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 64.2% to 90.5% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that at the time of elections most of the contestants hailing from any party make false promises and never attend to them; whereas respondents ranging from 0% to 3.2% remained indifferent; while respondents ranging 7.5% to 35.7% have exhibited their disagreement with the statement.

The t-value testing the significance of differences between the percentages of Nowshera teshil on the one hand and all other teshils on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with statement. There seems to be some variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Political Aspirations : Item No. 4**

Majority of the respondents ranging from 93.3% to 97.8% hailing from the above stated tehsils of Rajouri district do aspire to constantly remind and pressurise elected members to fulfill their commitments or promises which they had made before elections; whereas respondents ranging from .0% to 2.1% remained indifferent; while respondents; ranging from 0% to 5.6% have exhibited their disagreement with the statement.

The t-value has been computed to test any pair of percentages are not found to be significant which shows no significant difference is noticeable among the Rajputs of different tehsils.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 25 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 5).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
POLITICAL PERCEPTIONS									
1.	Rajouri	102	94	92.1	0	0	8	7.8	0.19
2.	Kalakote	104	101	97.1	1	0.9	2	1.9	1.74
3.	Budhal	106	99	93.3	1	0.9	6	5.6	0.53
4.	Nowshera	98	90	91.8	1	1.0	7	7.1	0.11
5.	Sunderbani	95	88	92.6	2	2.1	5	5.2	0.31
6.	Thannamandi	93	85	91.3	1	1.0	7	7.5	Min.
POLITICAL ASPIRATIONS									
1.	Rajouri	102	93	91.0	0	0	9	8.8	2.09
2.	Kalakote	104	95	91.3	1	0.9	8	7.6	2.15
3.	Budhal	106	86	81.1	2	1.8	18	16.9	Min.
4.	Nowshera	98	90	91.8	0	0	8	8.1	2.22
5.	Sunderbani	95	90	94.7	1	1.0	4	4.2	2.92
6.	Thannamandi	93	86	92.4	1	1.0	6	6.4	2.33

**Political Perceptions : Item No. 5**

The above table deals with Item No. 5, regarding political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 91.3% to 97.1% representing the above stated tehsils have expressed their agreement with the statement that in their state because of the prevailing political situations or uncertainties have failed to achieve their desired objectives or goals; whereas respondents ranging from 0% to 2.1% remained indifferent; while respondents ranging from 1.9% to 7.8% have shown their disagreement with the statement.

The t-value has been computed to test any pair of percentages are not found to be significant which shows significant difference among the Rajputs of different tehsils.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Political Aspirations : Item No. 5**

Majority of the respondents ranging from 81.1% to 94.7% hailing from the above stated tehsils of Rajouri district do aspire to join any such socio-political organisation which plan to monitor the working of the departments looking after the projects or programmes initiated under five year plans so that faults be highlighted to the government; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 4.2% to 16.9% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Budhal tehsils and all other tehsils except Sunderbani is found to be significant at 0.05 level and significance of difference between the percentages of Budhal tehsil and Sunderbani is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 26 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 6).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
POLITICAL PERCEPTIONS										
1.	Rajouri	102	79	77.4	2	1.9	21	20.3	2.49	0.05
2.	Kalakote	104	98	94.2	2	1.9	4	3.8	5.68	0.01
3.	Budhal	106	98	92.4	2	1.8	6	5.6	5.33	0.01
4.	Nowshera	98	60	61.2	0	0	38	38.7	Min.	
5.	Sunderbani	95	75	78.9	1	1.0	19	20.0	2.68	0.01
6.	Thannamandi	93	75	80.6	1	1.0	17	18.2	2.95	0.01
POLITICAL ASPIRATIONS										
1.	Rajouri	102	94	92.1	2	1.9	6	5.8	1.81	Insigificant
2.	Kalakote	104	98	94.2	0	0	6	5.7	2.38	0.05
3.	Budhal	106	89	83.9	3	2.8	14	13.2	Min.	
4.	Nowshera	98	94	95.9	0	0	4	4.0	2.81	0.01
5.	Sunderbani	95	90	94.7	0	0	5	5.2	2.44	0.05
6.	Thannamandi	93	87	93.5	1	1.0	5	5.3	2.11	0.05

**Political Perceptions : Item No. 6**

The above table deals with Item No. 6 regarding the political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 61.2% to 94.2% representing the above stated tehsils have expressed their agreement with the statement that elections in their areas are fought not on the basis of election manifestoes rather on caste or communal lines; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 3.8% to 38.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Nowshera tehsil and all other tehsils of the district except Rajouri is found to be significant at 0.01 level and the significance of difference between the percentages of Nowshera and Rajouri is found to be significant at 0.05 level.

It can be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Political Aspirations : Item No. 6**

Majority of the respondents ranging from 83.9% to 95% hailing from the above stated tehsils of Rajouri district to aspire to enlighten the members of their area to cast their votes on the basis of election manifestoes of the parties and not on the basis of caste or religion; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 4.0% to 13.2% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Budhal tehsil and all other tehsils of the district except Nowshera is found to be significant at 0.05 level and significance of difference between percentages of Budhal and NOWshera is found to be significant different at 0.01 level.

It can be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.



Table No. 27 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 7).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
POLITICAL PERCEPTIONS										
1.	Rajouri	102	67	65.6	3	2.9	32	31.3	0.17	Insignificant
2.	Kalakote	104	73	70.1	3	2.8	28	26.9	0.85	Insignificant
3.	Budhal	106	95	89.6	2	1.8	9	8.4	4.26	0.01
4.	Nowshera	98	67	68.3	1	1.0	30	30.6	0.56	Insignificant
5.	Sunderbani	95	66	69.4	2	2.1	27	28.4	0.72	Insignificant
6.	Thannamandi	93	60	64.5	1	1.0	32	34.4	Min.	
POLITICAL ASPIRATIONS										
1.	Rajouri	102	88	86.2	0	0	14	13.7	2.57	0.05
2.	Kalakote	104	85	81.7	0	0	19	18.2	1.72	Insignificant
3.	Budhal	106	76	71.6	1	0.9	29	27.3	Min.	
4.	Nowshera	98	87	88.7	1	1.0	10	10.0	3.04	0.05
5.	Sunderbani	95	86	90.5	0	0	9	9.4	3.37	0.05
6.	Thannamandi	93	85	91.3	0	0	8	8.6	3.53	0.05

**Political Perceptions : Item No. 7**

The above table deals with Item No. 7, regarding political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 64.5% to 89.6% representing the above stated tehsils have expressed their agreement with the statement that the male members of their community do not encourage women to take part in politics; whereas respondents ranging from 1.0% to 2.9% remained indifferent; while respondents ranging from 8.4% to 34.4% have shown their disagreement with the statement.

T-value testing the significance of differences between the percentages of Thannmandi tehsil on the one hand and Budhal tehsil on the other hand is found to be significant at 0.01 level and rest of the difference are not significant which shows that Rajputs of different tehsils are not significantly different.

It can thus be concluded that though majority of the respondents hailing from the above stated tehsils have expressed their agreement with the statement, yet some variations are noticeable among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Political Aspirations : Item No. 7**

Majority of the respondents ranging from 71.6% to 91.3% representing the above stated tehsils do aspire to persuade the male members of their communities not to discourage women from taking part in political activities,; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 8.6% to 27.3% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Rajouri, Nowshera, Sunderbani and Thannamandi is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement, yet slight variation are noticeable among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 28 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 8).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
POLITICAL PERCEPTIONS									
1.	Rajouri	102	70	68.6	0	0	32	31.3	0.95
2.	Kalakote	104	76	73.0	1	0.9	27	25.9	1.65
3.	Budhal	106	94	88.6	2	1.8	10	9.4	4.42
4.	Nowshera	98	61	62.2	2	2.0	35	35.7	Min.
5.	Sunderbani	95	62	65.2	1	1.0	32	33.6	0.44
6.	Thannamandi	93	65	69.8	1	1.0	27	29.0	1.11
POLITICAL ASPIRATIONS									
1.	Rajouri	102	92	90.1	1	0.9	9	8.8	1.52
2.	Kalakote	104	93	89.4	2	1.9	9	8.8	1.34
3.	Budhal	106	88	83.0	1	0.9	17	16.0	Min.
4.	Nowshera	98	86	87.7	0	0	12	12.2	0.95
5.	Sunderbani	95	82	86.3	0	0	13	13.6	0.65
6.	Thannamandi	93	89	95.6	0	0	4	4.3	2.85
									Insig nificant 0.01
									Insig nificant 0.01
									Insig nificant 0.01

**Political Perceptions : Item No. 8**

The above table deals Item No. 8, regarding political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 62.2% to 88.6% representing the above stated tehsils of Rajouri district have expressed their agreement with the statement that political contestants of their area at the time of election in order to exploit voters openly seek help from religious heads/leaders for the purposes of convessing or propaganda; whereas respondents ranging from 0% to 2.0% remained indifferent; while respondents ranging from 9.4% to 35.7% have shown their disagreement with the statement.

The t-value testing the significance of difference between Nowshera tehsil on the one hand and Budhal on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be marginal variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Political Aspirations : Item No. 8**

Majority of the respondents ranging from 83.0% to 95.6% hailing from the above stated tehsils do aspire to openly propogate against the use of the services or utilization of the religious leaders/heads for convessing or propaganda purposes at the time of elections so that voters be save from exploitation; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 4.3% to 16.0% have exhibited their disagreement with the statement.

T-value testing the significance of difference between Budhal tehsil on the one hand and Thannmandi on the other hand is found to be significant at 0.01 level and rest of the differences are insignificant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 29 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 9).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
POLITICAL PERCEPTIONS									
1.	Rajouri	102	57	55.8	2	1.9	43	42.1	0.01
2.	Kalakote	104	61	58.6	0	0	43	41.3	0.01
3.	Budhal	106	3	2.8	2	1.8	101	95.2	Min.
4.	Nowshera	98	57	58.1	1	1.0	40	40.8	0.01
5.	Sunderbani	95	57	60.0	1	1.0	37	38.9	0.01
6.	Thannamandi	93	56	60.2	0	0	37	39.7	0.01
POLITICAL ASPIRATIONS									
1.	Rajouri	102	89	87.2	1	0.9	12	11.7	Min.
2.	Kalakote	104	95	91.3	1	0.9	8	7.6	0.95
3.	Budhal	106	95	89.6	1	0.9	10	9.4	0.53
4.	Nowshera	98	89	90.8	0	0	9	9.1	0.80
5.	Sunderbani	95	89	93.6	1	1.0	5	5.2	1.52
6.	Thannamandi	93	83	89.2	1	1.0	9	9.6	0.43
									Insignificant
									Insignificant
									Insignificant
									Insignificant
									Insignificant

**Political Perceptions : Item No. 9**

The above table deals with Item No. 9, regarding political perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 2.8% to 60.2% have expressed their agreement with the statement that the political leaders on false promises exploit RAjput Sabha of their areas at the time of elections; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 38.9% to 95.2% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and all the other tehsils of district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils except Budhal have expressed their agreement with the sttement. There seems to be very significant variation among the respondents representing Budhal and other tehsils of Rajouri district.



**Political Aspirations : Item No. 9**

Majority of the respondents ranging from 87.2% to 93.6% hailing from the above stated tehsils of Rajouri district do aspire to educate the members of their Rajput Sabha to see that on false promises they are not exploited by the political leaders at the time of elections; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 5.2% to 11.7% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between any pair of percentages is not found to be significant which shows no significant difference among the Rajputs representing different tehsils of Rajouri district.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Rajouri and other tehsils of Rajouri district.

Table No. 30 : Political Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 10).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
POLITICAL PERCEPTIONS									
1.	Rajouri	102	5	4.9	0	0	97	95.0	1.55
2.	Kalakote	104	3	2.8	-	-	101	97.1	0.90
3.	Budhal	106	3	2.8	2	1.8	101	95.2	0.88
4.	Nowshera	98	2	2.0	2	1.0	95	96.9	0.54
5.	Sunderbani	95	2	2.1	0	0	93	97.8	0.56
6.	Thannamandi	93	1	1.0	0	0	92	98.8	Min.
POLITICAL ASPIRATIONS									
1.	Rajouri	102	100	98.0	0	0	2	1.9	0.41
2.	Kalakote	104	102	98.0	-	-	2	1.9	0.43
3.	Budhal	106	103	97.1	1	0.9	2	1.8	Min.
4.	Nowshera	98	98	100.0	0	0	0	0	1.68
5.	Sunderbani	95	94	98.9	1	1.0	0	0	0.90
6.	Thannamandi	93	93	100.0	0	0	0	0	1.63

**Political Perceptions : Item No. 10**

The above table deals with Item No. 10, regarding the perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 95.0% to 98.8% representing the above stated tehsils have expressed their disagreement with the statement that panchayat system is properly operative in their areas; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 1.0% to 4.9% have expressed their agreement with the statement.

The t-value has been computed to test the significance of difference between any pair of percentage is not found to be significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their disagreement with the statement. But there seems to be insignificant variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Political Aspirations : Item No. 10**

Majority of the respondents ranging from 97.1% to 100% hailing from the above stated tehsils Rajouri district do aspire to work for the proper implementation of panchyat system in their areas; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 0% to 1.9% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between any pair of percentage is not found to be significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 31 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.1 ).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO	T value	Level of significance
			N	%	N	%			
ECONOMIC PERCEPTIONS									
1.	Rajouri	102	33	32.3	2	1.9	67	65.6	1.01
2.	Kalakote	104	27	25.9	1	0.3	76	73.0	Min.
3.	Budhal	106	34	32.0	2	1.8	70	66.0	0.98
4.	Nowshera	98	93	94.8	1	1.0	4	4.0	9.97
5.	Sunderbani	95	91	95.7	1	1.0	3	3.1	10.01
6.	Thannamandi	93	25	26.8	2	2.1	66	70.9	0.15
ECONOMIC ASPIRATIONS									
1.	Rajouri	102	64	62.7	2	1.9	36	35.2	0.67
2.	Kalakote	104	73	70.1	2	1.9	29	27.8	1.78
3.	Budhal	106	77	72.6	3	2.8	26	24.5	2.16
4.	Nowshera	98	82	83.6	0	0	16	16.3	3.91
5.	Sunderbani	95	79	83.1	1	1.0	15	15.7	3.78
6.	Thannamandi	93	54	58.0	2	2.1	37	39.7	Min.

## ECONOMIC PERCEPTIONS AND ASPIRATIONS

### Economic Perceptions : Item NO. 1

The above table deals with Item No. 1, regarding perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 25.9% to 95.7% hailing from the above stated tehsils of Rajouri District have expressed their agreement with the statement that the members of their communities engaged in agriculture do not get the expected profit of the produce because of the involvement of the middle men; whereas respondents ranging from 0.9% to 2.1% remained indifferent; while respondents ranging from 3.1% to 73.0% have shown their disagreement with the statement

The t-value testing the significance of difference between the percentages of Kalakote tehsil on the one hand and Nowshera and Sunderbani on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the tehsils namely Nowshera and Sunderbani have expressed their agreement with the statement; while on the other hand majority of the respondents representing four tehsils namely - Rajouri,

Kalakote, Budhal and Thannamandi have expressed their disagreement with the statement. There seems to be significant variation among the respondents representing Rajouri Kalakote, Budhal, Thannamandi and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 1**

Majority of the respondents ranging from 58.0% to 83.6% hailing from the above stated tehsils of Rajouri district do aspire to educate the members of their communities engaged in agriculture not to encourage middle men's service in the sale of their products so that they may get direct maximum returns of the profit; whereas respondents ranging from 0% to 2.8% remained indifferent while respondents ranging from 15.7% to 39.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Thannamandi, Nowshera and Sunderbani is found to be significant at 0.01 level and significance of difference between Thannamandi and Budhal is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be some variation among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Table No. 32 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 2 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
ECONOMIC PERCEPTIONS									
1.	Rajouri	102	69	67.6	1	0.9	32	31.3	4.23
2.	Kalakote	104	78	75.0	3	2.8	23	22.1	5.34
3.	Budhal	106	99	93.3	2	1.8	5	4.7	0.42
4.	Nowshera	98	37	37.7	1	1.0	60	61.2	Min.
5.	Sunderbani	95	37	38.9	1	1.0	57	60.0	0.17
6.	Thannamandi	93	79	84.9	2	2.1	12	12.9	6.67
ECONOMIC ASPIRATIONS									
1.	Rajouri	102	60	58.8	1	0.9	41	40.1	0.19
2.	Kalakote	104	72	69.2	1	0.9	31	29.8	1.76
3.	Budhal	106	61	57.5	1	0.9	44	41.5	Min.
4.	Nowshera	98	88	89.7	0	0	10	10.2	5.19
5.	Sunderbani	95	86	90.5	1	1.0	8	8.4	5.27
6.	Thannamandi	93	60	64.8	0	0	33	35.1	1.00



**Economic Perceptions : Item No. 2**

The above table deals with Item No. 2, regarding economic perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Respondents ranging from 37.7% to 93.3% representing the above stated tehsils have expressed their agreement with the statement that the members of their communities engaged in agriculture are still using traditional tools and implements, hence their productivity is less and are thus economically not sound; whereas respondents ranging from 0.9% to 2.8% remained indifferent; while respondents ranging from 4.7% to 61.2% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil on the one hand and Rajouri. Kalakote and Thannmandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils except Nowshera and Sunderbani have expressed their agreement with the statement, while on the other hand majority of the respondents representing Nowshera and Sunderbani have shown their disagreement with the statement. There seems to be significant variation among the respondents representing Nowshera, Sunderbani and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 2**

Majority of the respondents ranging from 57.5% to 90.5% hailing from the above stated tehsils of Rajouri district do aspire to enlighten the members of their communities to adopt moderns tools and implements in their agriculture persuits so that their agricultural paroductivity and financial positions may improve; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 8.4% to 41.5% have expressed their disagreement with the statement.

Thet-value testing the significance of difference between the percentagesof Budhal teshil on the one hand and Nowshera and Sunderbani on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that though majority of the respondents repressing the above, stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsilsof Rajouri district.

Table No. 33 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 3 ).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO	T value	Level of significance
			N	%	N	%			
ECONOMIC PERCEPTIONS									
1.	Rajouri	102	68	66.6	1	0.9	33	31.3	Insignnificant 0.01
2.	Kalakote	104	73	70.1	2	1.9	29	27.8	
3.	Budhal	106	88	83.0	2	1.8	16	15.0	2.72
4.	Nowshera	98	76	77.5	1	1.0	21	21.4	1.71
5.	Sunderbani	95	72	75.7	1	1.0	22	23.1	Insignnificant
6.	Thannamandi	93	88	94.6	2	2.1	3	3.2	4.87 0.01
ECONOMIC ASPIRATIONS									
1.	Rajouri	102	83	81.3	2	1.9	17	16.6	Insignnificant Insignnificant
2.	Kalakote	104	94	90.3	1	0.9	9	8.6	
3.	Budhal	106	95	89.6	3	2.8	8	7.5	1.69
4.	Nowshera	98	92	93.8	1	1.0	5	5.1	2.67
5.	Sunderbani	95	90	94.7	1	1.0	4	4.2	2.86
6.	Thannamandi	93	89	95.6	0	0	4	4.3	3.10 0.01

**Economic Perceptions : Item No. 3**

The above table deals with Item No. 3, regarding economic perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 66.6% to 94.6% hailing from the above stated six tehsils have expressed their agreement with the statement that the members of their communities engaged in agriculture and small cottage industries and residing in the hilly areas are economically backward because on account of lack of transport facilities thus they are unable to send their products outside; whereas respondents ranging from 0.9% to 2.1% remained indifferent; while respondents ranging from 3.2% to 31.3% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between the percentage of Rajouri tehsil on the one hand and Budhal and Thannamandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 3**

Majority of the respondents ranging from 81.3% to 95.6% hailing from the above stated tehsils of Rajouri district do aspire to work for the improvement of the transport facilities in their areas so that agricultural as well as cottage industries produce be transported outside and they may get better economic return of their products; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 4.2% to 16.6% have shown their disagreement with the statement.

Thet-value testing the significance of difference between the percentages of Rajouri tehsil on the one hand and Nowshera, Sunderbani and Thannamandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Table No. 34 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 4 ).**

Sl. No.	Name of the Tehsils	No. of Respon- dents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
ECONOMIC PERCEPTIONS										
1.	Rajouri	102	79	77.4	0	0	23	22.5	1.14	Insignificant
2.	Kalakote	104	84	80.7	1	0.9	19	18.2	1.72	Insignificant
3.	Budhal	106	91	85.8	2	1.8	13	12.2	2.68	0.01
4.	Nowshera	98	69	70.4	0	0	29	29.5	Min.	
5.	Sunderbani	95	67	70.5	1	1.0	27	28.4	0.02	Insignificant
6.	Thannamandi	93	88	94.7	1	1.0	4	4.3	4.37	0.01
ECONOMIC ASPIRATIONS										
1.	Rajouri	102	95	93.1	0	0	7	6.8	2.58	0.05
2.	Kalakote	104	93	89.4	1	0.9	10	9.6	1.69	Insignificant
3.	Budhal	106	86	81.1	2	1.8	18	16.9	Min.	
4.	Nowshera	98	90	91.8	1	1.0	7	7.1	2.21	0.05
5.	Sunderbani	95	88	92.6	0	0	7	7.9	2.39	0.05
6.	Thannamandi	93	82	88.1	0	0	11	11.8	1.37	Insignificant

**Economic Perceptions : Item No. 4**

The above table deals with Item No. 4, regarding perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 70.4% to 94.6% hailing from the above stated tehsils of district Rajouri have expressed their agreement with the statement that the educated youths of their communities are more interested in securing government jobs in place of their family occupations; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 4.3% to 29.5% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil on the one hand and Budhal and Thanmmandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 4**

Majority of the respondents ranging from 81.1% to 93.1% hailing from the above stated teshils of Rajouri district do aspire to support the demand for reservation of jobs in government service for the Rajput communities of their areas; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 6.8% to 16.9% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Rajouri, Nowshera and Sunderbani on the other hand is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.



**Table No. 35 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 5 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
ECONOMIC PERCEPTIONS									
1.	Rajouri	102	84	82.3	0	0	18	17.6	3.05
2.	Kalakote	104	66	63.4	-	-	38	36.5	Min.
3.	Budhal	106	95	89.6	2	1.8	9	8.4	4.48
4.	Nowshera	98	89	90.8	1	1.0	8	8.1	4.59
5.	Sunderbani	95	86	90.5	1	1.0	8	8.4	4.49
6.	Thannamandi	93	86	92.4	2	2.1	5	5.3	4.84
ECONOMIC ASPIRATIONS									
1.	Rajouri	102	99	97.0	1	0.9	2	1.9	1.67
2.	Kalakote	104	102	98.0	0	0	2	1.9	2.09
3.	Budhal	106	101	95.2	1	0.9	4	3.7	1.06
4.	Nowshera	98	98	100.0	0	0	0	0	2.93
5.	Sunderbani	95	87	91.5	0	0	8	8.4	Min.
6.	Thannamandi	93	93	100.0	0	0	0	0	2.86
									Insignificant
									0.05
									Insignificant
									0.01
									0.01

**Economic Perceptions : Item No.5**

The above table deals with Item No. 5, regarding economic perceptions and aspirations among the respondents hailing from all the six tehsil of Rajouri district.

Majority of the respondents ranging from 63.4% to 92.4% hailing from the above stated tehsils have expressed their agreement with the statement that one of the reasons of economic backwardness in their area is that the male members of their communities do not encourage women to engage themselves in any economic activity; whereas respondents ranging from 0% to 2.1% remained indifferent; whereas respondents ranging from 5.3% to 36.5% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Kalakote tehsils on the one hand and all other tehsils on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Kalakote and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 5**

Majority of the respondents ranging from 91.5% to 100% hailing from the above stated tehsils of Rajouri district do aspire to encourage women of their communities to engage themselves in economic activities so that the economic status of every family in general and of the area in particular may improve; whereas respondents ranging from 0% to 0.9% remained indifferent; while respondents ranging from 0% to 8.4% have expressed their disagreement with the statement.

The t-value testing the significance of difference among Sunderbani, Nowshera and Thannamandi is found to be significant at 0.01 level and significance of difference between the percentages of Sunderbani and Kalakote is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be marginal variation among the respondents representing Sunderbani and other tehsils of Rajouri district.

**Table No. 36 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 6 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
ECONOMIC PERCEPTIONS									
1.	Rajouri	102	60	58.2	2	1.9	40	39.2	Min.
2.	Kalakote	104	95	91.3	1	0.9	8	7.6	5.40
3.	Budhal	106	98	92.4	1	0.9	7	6.6	5.67
4.	Nowshera	98	67	68.3	0	0	31	31.6	1.40
5.	Sunderbani	95	87	91.5	2	2.1	6	6.3	5.28
6.	Thannamandi	93	74	79.5	1	1.0	18	19.3	3.12
ECONOMIC ASPIRATIONS									
1.	Rajouri	102	97	95.0	0	0	5	4.8	3.63
2.	Kalakote	104	98	94.2	0	0	6	5.7	3.43
3.	Budhal	106	87	82.0	1	0.9	18	16.9	0.82
4.	Nowshera	98	89	90.8	0	0	9	9.1	2.54
5.	Sunderbani	95	95	100.0	0	0	0	0	4.91
6.	Thannamandi	93	72	77.4	0	0	21	22.5	Min.
									0.01
									0.01
									Insigificant
									0.01
									0.01
									0.05
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**Economic Perceptions : Item No. 6**

The above table deals with Item No. 6, regarding economic perceptions and aspirations among the respondents hailing from Rajouri district. Majority of the respondents ranging from 58.2% to 92.4% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that some educated youths of their community on account of unemployment adopt illegal means to earn money to raise their family economic status; whereas respondents ranging from 0% to 2.1% remained indifferent; while respondents ranging from 6.3% to 39.2% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Rajouri tehsil on the one hand and Kalakote, Budhal, Sunderbani and Thannamandi on the other hand is found to be significant at 0.01 level, and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 6**

Majority of the respondents ranging from 77.4% to 100% hailing from the above stated tehsils of Rajouri district do aspire to educate the youths of their communities not to adopt illegal means to earn money rather they should avail the loan facilities and save themselves from legal action or encounters; whereas respondents ranging from 0% to 0.9% remained indifferent; while respondents ranging from 0% to 22.5% have expressed their disagreement with the statement.

The t-value testing the significance of difference among Thannamandi and Rajouri, Kalakote and Sunderbani is found to be significant at 0.01 level. And significance of difference between the percentages of Thannamandi and Nowshera is found to be significant at 0.05 level and rest of the difference is not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Table No. 37 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 7 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
ECONOMIC PERCEPTIONS										
1.	Rajouri	102	93	91.1	1	0.9	8	7.8	3.86	0.01
2.	Kalakote	104	95	91.3	1	0.9	8	7.6	3.92	0.01
3.	Budhal	106	97	91.5	2	1.8	7	6.6	3.98	0.01
4.	Nowshera	98	87	88.7	0	0	11	11.2	3.31	0.01
5.	Sunderbani	95	66	69.4	1	1.0	28	29.4	Min.	
6.	Thannamandi	93	87	93.5	0	0	6	6.4	4.24	0.01
ECONOMIC ASPIRATIONS										
1.	Rajouri	102	94	92.1	2	1.9	6	5.8	0.41	Insignificant
2.	Kalakote	104	96	92.3	1	0.9	7	6.7	0.45	Insignificant
3.	Budhal	106	96	90.5	2	1.8	8	7.5	Min.	
4.	Nowshera	98	92	93.8	0	0	6	6.1	0.88	Insignificant
5.	Sunderbani	95	88	92.6	1	1.0	6	6.3	0.53	Insignificant
6.	Thannamandi	93	89	95.6	0	0	4	4.3	1.41	Insignificant

**Economic Perceptions : Item No. 7**

The above table deals with Item No. 7, regarding economic perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 69.4% to 93.5% representing the above stated tehsils of Rajouri district have expressed their agreement with the statement that on account of lack of finance majority of the youths of their communities have not succeeded in starting their own independent economic activity like business or trade; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 6.4% to 29.4% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Sunderbani tehsil on the one hand and all other tehsils of the district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement, yet some variations are noticeable among the respondents representing Sunderbani and other tehsils of Rajouri district.



**Economic Aspirations : Item No. 7**

Majority of the respondents ranging from 90.5% to 95.6% hailing from the above stated tehsils of Rajouri district do aspire to educate the youths of their communities to make use of financial assistance programmes from the governmental agencies to establish their own independent economic activities like business or trade; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 4.3% to 7.5% have expressed their disagreement with the statement.

The t-value has been computed the test of significance of difference between any pair of percentages is not found to be significant which shows no significant difference among the Rajputs representing different tehsils.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 38 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 8 ).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
ECONOMIC PERCEPTIONS									
1.	Rajouri	102	86	84.3	1	0.9	15	14.7	Min.
2.	Kalakote	104	93	89.4	2	1.9	9	8.6	1.08
3.	Budhal	106	99	93.3	2	1.8	5	4.7	2.09
4.	Nowshera	98	86	87.7	1	1.0	11	11.2	0.70
5.	Sunderbani	95	85	89.4	1	1.0	9	9.4	1.06
6.	Thannamandi	93	90	96.7	0	0	3	3.2	2.93
ECONOMIC ASPIRATIONS									
1.	Rajouri	102	101	99.0	0	0	1	0.9	2.35
2.	Kalakote	104	96	92.3	1	0.9	7	6.7	Min.
3.	Budhal	106	102	96.2	2	1.8	2	1.8	1.22
4.	Nowshera	98	97	98.9	0	0	1	1.0	3.30
5.	Sunderbani	95	89	93.6	1	1.0	5	5.2	0.40
6.	Thannamandi	93	89	95.6	0	0	4	4.3	0.99
									0.01
									Insigificant
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**Economic Perceptions : Item No. 8**

The above tables deals with Item No. 8, regarding the economic perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 84.3% to 96.7% representing the above stated tehsils of Rajouri district have expressed their agreement with the statement that on account of financial constraints parents of their communities are unable to send their children for full or complete education; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 3.2% to 14.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference among percentages of Rajouri tehsil, Budhal and Thannamandi is found to be significant at 0.05 and 0.01 level respectively, and rest of the differences are not significant.

It can thus be concluded that majority of respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be marginal variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 8**

Majority of the respondents ranging from 92.3% to 99.0% hailing from the above stated tehsils of Rajouri district do aspire to approach the government of social welfare organisation to provide sufficient amount of scholarships to those students of their communities who hail from economically backward classes, whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 0.9% to 6.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference between Kalakote tehsil on the one hand and Rajouri and NOWshera on the other hand is found to be significant at 0.01 level and rest of the difference are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Kalakote and other tehsils of Rajouri district.

**Table No. 39: Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 9).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
ECONOMIC PERCEPTIONS										
1.	Rajouri	102	82	80.3	2	1.9	18	17.6	3.27	0.01
2.	Kalakote	104	91	87.5	-	-	13	12.5	4.57	0.01
3.	Budhal	106	98	92.4	3	2.8	5	4.7	5.60	0.01
4.	Nowshera	98	58	59.1	0	0	40	40.8	Min.	
5.	Sunderbani	95	83	87.3	0	0	12	12.6	4.41	0.01
6.	Thannamandi	93	85	91.3	2	2.1	6	6.4	5.13	0.01
ECONOMIC ASPIRATIONS										
1.	Rajouri	102	98	96.0	1	0.9	3	2.9	1.36	Insignificant
2.	Kalakote	104	97	93.2	1	0.9	6	5.7	0.48	Insignificant
3.	Budhal	106	97	91.5	1	1.8	7	6.6	Min.	
4.	Nowshera	98	93	94.8	0	0	5	5.1	0.96	Insignificant
5.	Sunderbani	95	90	94.7	2	2.1	3	3.1	0.90	Insignificant
6.	Thannamandi	93	87	93.5	1	1.0	5	5.3	0.54	Insignificant

**Economic Perceptions :Item No. 9**

The above table deals with Item No.9, regarding economic perceptions and aspirations among the respondents hailing from all the tehsils of Rajouri district.

Majority of the respondents ranging from 59.1% to 92.4% representing the above stated tehsils of Rajouri district have expressed their agreement with the statement that majority of the capable youths of their communities have failed to make use of Jawhar Rozgar Yojna and other schemes meant for economic development; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 4.7% to 40.8% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera tehsil on the one hand and all other tehsils of the district on the other hand is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Nowshera and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 9**

Majority of the respondents ranging from 91.5% to 96.0% hailing from the above stated tehsils Rajouri district do aspire to enlighten the deserving youths of their communities to take advantage of Jawahar Rozgar Yojna and other similar schemes meant for economic welfare of the masses; whereas respondents ranging from 0% to 2.1% remained indifferent; while respondents ranging from 2.9% to 6.6% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between any pair of percentages is not found to be significant which shows no significant difference among the Rajputs representing different tehsils of Rajouri district.

It can thus be concluded that majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be slight variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 40 : Economic Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 10).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
ECONOMIC PERCEPTIONS									
1.	Rajouri	102	69	67.0	2	1.9	31	30.3	Min.
2.	Kalakote	104	77	74.0	1	0.9	26	25.0	1.01
3.	Budhal	106	75	70.7	2	1.8	29	27.3	0.49
4.	Nowshera	98	71	72.4	0	0	27	27.7	0.74
5.	Sunderbani	95	67	70.5	0	0	28	29.4	0.44
6.	Thannamandi	93	75	80.6	1	1.0	17	18.2	2.06
ECONOMIC ASPIRATIONS									
1.	Rajouri	102	96	94.1	0	0	6	5.8	1.98
2.	Kalakote	104	99	95.1	0	0	5	4.8	2.30
3.	Budhal	106	91	85.8	4	3.7	11	10.3	Min.
4.	Nowshera	98	92	93.8	0	0	6	6.1	1.89
5.	Sunderbani	95	88	92.6	1	1.0	6	6.3	1.54
6.	Thannamandi	93	92	98.9	1	1.0	0	0	3.38
									0.05
									0.05
									Insigntificant
									Insigntificant
									Insigntificant
									0.01



**Economic Perceptions : Item No.10**

The above table deals with Item NO. 10, regarding economic perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 67.0% to 80.6% hailing from the above stated tehsils have expressed their agreement with the statement that continuous disturbed conditions have very adversely affected business and trade of their area; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 18.2% to 30.3% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Rajouri tehsil on the one hand and Thannamandi on the other hand is found to be significant at 0.05 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Economic Aspirations : Item No. 10**

Majority of the respondents ranging from 85.8% to 98.9% hailing from the above stated tehsils of Rajouri district do aspire to work in cooperation with others for the maintenance of peace in their areas so that business losses on account of disturbed conditions are recovered and business in future is not adversely affected; whereas respondents ranging from 0% to 3.7% remained indifferent; while respondents ranging from 0% to 10.3% have expressed their disagreement with the statement.

The t-value testing the significance of difference among percentages of Budhal tehsil, Rajouri and Kalakote is found to be significant at 0.05 level and the significance of difference between percentages of Budhal and Thannmandi is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that though majority of the respondents representing the above stated tehsils have expressed their agreement with the statement, yet significant variation are noticeable among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 41 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 1).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
RELIGIOUS PERCEPTIONS										
1.	Rajouri	102	57	55.8	3	2.9	42	41.1	Min.	Insignifnificant Insignifnificant Insignifnificant Insignifnificant 0.01
2.	Kalakote	104	63	60.5	-	-	41	39.4	0.68	
3.	Budhal	106	66	62.2	1	0.9	39	36.7	0.94	
4.	Nowshera	98	61	62.2	1	1.0	36	36.7	0.91	
5.	Sunderbani	95	57	60.0	2	2.1	36	37.8	0.58	
6.	Thannamandi	93	75	80.6	1	1.0	17	18.2	3.69	
RELIGIOUS ASPIRATIONS										
1.	Rajouri	102	101	99.0	1	0.9	0	0	0.97	Insignifnificant
2.	Kalakote	104	104	100.0	-	-	-	-	1.72	Insignifnificant
3.	Budhal	106	103	97.1	0	0	3	2.8	Min.	Insignifnificant Insignifnificant Insignifnificant
4.	Nowshera	98	97	98.9	1	1.0	0	0	0.93	
5.	Sunderbani	95	95	100.0	0	0	0	0	1.65	
6.	Thannamandi	93	93	100.0	0	0	0	0	1.63	

## RELIGIOUS PERCEPTIONS AND ASPIRATIONS

### Religious Perceptions : Item No. 1

The above table deals with Item No. 1, regarding perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 55.8% to 80.6% hailing from the above stated tehsils have expressed their agreement with the statement that the members of their communities offer prayers regularly as prescribed; whereas respondents ranging from 0% to 2.9% remained indifferent; while respondents ranging from 18.2% to 41.1% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between the percentages of Rajouri tehsil on the one hand and Thanmmandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Rajouri and other tehsils of Rajouri district.

**Religious Aspirations : Item No. 1**

Majority of the respondents ranging from 97.1% to 100% hailing from the above stated tehsils of Rajouri district do aspire to educate the members of their community to offer prayers regularly as prescribed; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 0% to 2.8% have shown their disagreement with the statement.

The t-value has been computed to test the significance of difference between any pair of percentages is not found to be significant which shows no significant difference among the Rajputs hailing from different tehsils of Rajouri district.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 42 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.2 ).

Sl. No.	Name of the Tehsils	No. of Respondents	YES	INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N		
RELIGIOUS PERCEPTIONS									
1.	Rajouri	102	60	58.8	2	1.9	40	39.2	0.87
2.	Kalakote	104	67	64.4	-	-	37	35.5	1.71
3.	Budhal	106	56	52.8	1	0.9	49	46.2	Min.
4.	Nowshera	98	60	61.2	1	1.0	37	37.7	1.21
5.	Sunderbani	95	57	60.0	1	1.0	37	38.9	1.02
6.	Thannamandi	93	52	55.9	2	2.1	39	41.9	4.44
RELIGIOUS ASPIRATIONS									
1.	Rajouri	102	99	97.0	2	1.9	1	0.9	1.23
2.	Kalakote	104	99	95.1	-	-	5	4.8	0.56
3.	Budhal	106	99	93.3	2	1.8	5	4.7	Min.
4.	Nowshera	98	96	97.9	1	1.0	1	1.0	1.59
5.	Sunderbani	95	94	98.9	0	0	1	1.0	2.01
6.	Thannamandi	93	93	100.0	0	0	0	0	2.52
									0.05
									0.05

**Religious Perceptions : Item NO. 2**

The above table deals with Item No. 2, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 52.8% to 64.4% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that in the present era on account of mutual distrust religion is being regarded as a dividing force; whereas respondents ranging 0% to 2.1% remained indifferent; whereas respondents ranging from 35.5% to 46.2% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between Budhal tehsil on the one hand and Thannamandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Religious Aspirations : Item No. 2**

Majority of the respondents ranging from 93.3% to 100% hailing from the above stated tehsils of Rajouri district do aspire to work for the removal of growing mutual distrust among the members of their area so that religion may not be regarded as a dividing force; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 0% to 4.8% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal on the one hand and Sunderbani and Thanmmandi on the other hand is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils of district Rajouri have expressed their agreement with the statement. There seems to be little variation among the respondents representing Budhal and other tehsils of Rajouri district.



**Table No. 43 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.3 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
RELIGIOUS PERCEPTIONS										
1.	Rajouri	102	81	79.4	2	1.9	19	18.6	0.68	Insignificant
2.	Kalakote	104	83	79.8	1	0.9	20	19.2	0.75	Insignificant
3.	Budhal	106	80	75.4	1	0.9	25	23.5	Min.	
4.	Nowshera	98	86	87.7	0	0	12	12.2	2.25	0.05
5.	Sunderbani	95	84	88.4	1	1.0	10	10.5	2.37	0.05
6.	Thannamandi	93	80	86.0	3	3.2	10	10.7	1.87	Insignificant
RELIGIOUS ASPIRATIONS										
1.	Rajouri	102	73	71.5	1	1.9	28	27.4	0.72	Insignificant
2.	Kalakote	104	78	75.0	0	0	26	25.0	1.28	Insignificant
3.	Budhal	106	71	66.9	2	1.8	33	31.1	Min.	
4.	Nowshera	98	75	76.5	1	1.0	22	22.4	1.51	Insignificant
5.	Sunderbani	95	72	75.7	0	0	23	24.2	1.38	Insignificant
6.	Thannamandi	93	79	84.9	1	1.0	13	13.9	2.93	0.05

**Religious Perceptions : Item NO. 3**

The above table deals with Item No. 3, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of RAjouri district.

Majority of the respondents ranging from 75.4% to 88.4% representing the above stated tehsils have expressed their agreement with the statement that in recent times growing religious fundamentalism has assumed an alarming position as it has done great harm to humanity; whereas respondents ranging from 0% to 3.2% remained indifferent; while respondents ranging from 10.5% to 23.5% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Nowshera and Sunderbani on the other hand is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have shown their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Religious Aspirations : Item No. 3**

Majority of the respondents ranging from 66.9% to 84.9% hailing from the above stated tehsils of Rajouri district do aspire to become a member or start an organisation which may help in controlling the growing fundamentalism so that humanity be saved; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 13.9% to 31.1% have shown their disagreement with the statement.

The significance of difference between the percentages of Budhal tehsil on the one hand and Thannamandi on the other hand is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 44 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No. 4 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No	T value	Level of significance
			N	%	N	%			
RELIGIOUS PERCEPTIONS									
1.	Rajouri	102	73	71.5	2	1.9	27	26.4	0.57
2.	Kalakote	104	74	71.1	1	0.9	29	27.8	0.51
3.	Budhal	106	72	67.9	2	1.8	32	30.1	Min.
4.	Nowshera	98	74	75.5	1	1.0	23	23.4	1.20
5.	Sunderbani	95	71	74.7	1	1.0	23	23.4	1.06
6.	Thannamandi	93	89	95.6	1	1.0	3	3.2	4.97
RELIGIOUS ASPIRATIONS									
1.	Rajouri	102	96	94.1	1	0.9	5	4.9	0.63
2.	Kalakote	104	99	95.1	-	-	5	4.8	0.97
3.	Budhal	106	98	92.4	1	0.9	7	6.6	0.16
4.	Nowshera	98	90	91.8	0	0	8	8.1	Min.
5.	Sunderbani	95	88	92.6	0	0	7	7.3	0.21
6.	Thannamandi	93	93	100.0	0	0	0	0	2.81
									0.01
									0.01

**Religious Perceptions : Item NO. 4**

The above table deals with Item No. 4, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 67.9% to 95.6% hailing from the above stated tehsils have expressed their agreement with the statement that the preachers of religion these days are more engaged in other activities in place of their religious duties and commitments; whereas respondents ranging from 0.9% to 1.9% remained indifferent; while respondents ranging from 3.2% to 30.1% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Thannamandi tehsil the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils of Rajouri district have expressed their agreement with the statement. There seems to be some variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Religious Aspirations : Item NO. 4**

Majority of the respondents ranging from 91.8% to 100% hailing from the above stated tehsils of Rajouri district do aspire to raise their voice against such religious preachers who engage themselves more in other activities in place of their religious duties and commitments; whereas respondents ranging from 0% to 0.9% remained indifferent; while respondents ranging from 0% to 8.1% have exhibited their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Nowshera on the one hand and Thannamandi on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Nowshera and other tehsils of Rajouri district.

Table No. 45 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.5 ).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
RELIGIOUS PERCEPTIONS										
1.	Rajouri	102	86	84.3	2	1.9	14	13.7	3.68	0.01
2.	Kalakote	104	85	81.7	0	0	19	18.2	3.24	0.01
3.	Budhal	106	81	76.4	3	2.8	22	20.7	2.35	0.05
4.	Nowshera	98	60	61.2	1	1.0	37	37.7	Min.	Insignificant
5.	Sunderbani	95	66	69.4	2	2.1	27	28.4	1.20	0.01
6.	Thannamandi	93	88	94.6	1	1.0	4	4.3	5.52	
RELIGIOUS ASPIRATIONS										
1.	Rajouri	102	98	96.0	1	0.9	3	2.9	1.12	Insignificant
2.	Kalakote	104	101	97.1	0	0	3	2.8	1.52	Insignificant
3.	Budhal	106	98	92.4	1	0.9	7	6.6	Min.	Insignificant
4.	Nowshera	98	94	95.9	0	0	4	4.0	1.05	Insignificant
5.	Sunderbani	95	91	95.7	1	1.0	3	3.1	1.00	Insignificant
6.	Thannamandi	93	92	98.9	1	1.0	0	0	2.19	0.05

**Religious Perceptions : Item No. 5**

The above table deals with Item No. 5, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents rangig from 61.2% to 94.6% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that religious leaders of their communities accept offers from political parties for convesing at the time of elections because of their own vested economic and political gains; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 4.3% to 37.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Nowshera and Rajouri, Kalakote and Thannamandi is found to be significant at 0.01 level and significance of difference between the percentages of Nowshera and Budhal is found to be significant at 0.05 level.

It can thus be concluded that majority of the respondents representig the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Nowshera and other tehsils of Rajouri district.



**Religious Aspirations : Item No. 5**

Majority of the respondents ranging from 92.4% to 98.9% hailing from the above stated tehsils of Rajouri district do aspire to condemn such religious leaders of their communities who because of their own vested interest accept offers from political parties for conveying purposes at the time of elections; whereas respondents ranging from 0% to 1.0% remained indifferent; while respondents ranging from 0% to 6.6% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Budhal tehsil on the one hand and Thannamandi on the other hand is found to be significantly different at 0.05 level, and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have exhibited their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 46 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.6 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
RELIGIOUS PERCEPTIONS										
1.	Rajouri	102	66	64.7	3	2.9	33	32.3	0.95	Insignificant
2.	Kalakote	104	65	62.5	1	0.9	38	36.5	0.64	Insignificant
3.	Budhal	106	65	61.3	1	0.9	40	37.7	0.47	Insignificant
4.	Nowshera	98	66	67.3	1	1.0	31	31.6	1.33	Insignificant
5.	Sunderbani	95	66	69.4	1	1.0	28	29.4	1.63	0.01
6.	Thannamandi	93	54	58.0	2	2.1	37	39.7	Min.	
RELIGIOUS ASPIRATIONS										
1.	Rajouri	102	99	97.0	0	0	3	2.9	2.56	0.05
2.	Kalakote	104	91	87.5	1	0.9	12	11.5	Min.	
3.	Budhal	106	99	93.3	0	0	7	6.6	1.46	Insignificant
4.	Nowshera	98	95	96.9	0	0	3	3.0	2.48	0.05
5.	Sunderbani	95	90	94.7	0	0	5	5.2	1.78	Insignificant
6.	Thannamandi	93	92	98.9	0	0	1	1.0	3.12	0.01

**Religious Perceptions : Item No. 6**

The above table deals with Item No. 6, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 58.0% to 69.4% hailing from the above stated tehsils of Rajouri district have expressed their agreement with the statement that funds collected in the name of religions are not utilized judiciously by the religious propagandists as per their declared objectives; whereas respondents ranging from 0.9% to 2.9% remained indifferent; while respondents ranging from 29.4% to 39.7% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Thannamandi on the one hand and Sunderbani on the other hand is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Thannamandi and other teshils of Rajouri district.

**Religious Aspirations : Item No. 6**

Majority of the respondents ranging from 93.3% to 98.9% hailing from the above stated tehsils of Rajouri district do aspire to raise their voice against such religious propogandists who misuse the funds collected in the name of religion and do not use accordig to the declared objectives; whereas respondents ranging from 0% to 0.9% remained indifferent; while respondents ranging from 1.0% to 11.5% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Kalakote tehsil, RAjouri and Nowshera is found to be significant at 0.05 level and significance of difference between Kalakote and Thannamandi is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Table No. 47 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.7 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
RELIGIOUS PERCEPTIONS										
1.	Rajouri	102	80	78.4	2	1.9	20	19.6	2.16	0.05
2.	Kalakote	104	86	82.6	-	-	18	17.3	2.91	0.01
3.	Budhal	106	71	66.9	2	1.8	33	31.1	0.37	Insignificant
4.	Nowshera	98	79	80.6	0	0	19	19.3	2.49	0.05
5.	Sunderbani	95	77	81.0	1	1.0	17	17.8	2.54	0.05
6.	Thannamandi	93	60	64.5	0	0	33	35.4	Min	
RELIGIOUS ASPIRATIONS										
1.	Rajouri	102	88	86.2	1	0.9	13	12.7	0.05	Insignificant
2.	Kalakote	104	90	86.5	1	0.9	13	12.5	0.11	Insignificant
3.	Budhal	106	96	90.5	2	1.8	8	7.5	1.00	Insignificant
4.	Nowshera	98	88	89.7	1	1.0	9	9.1	0.80	Insignificant
5.	Sunderbani	95	88	92.6	0	0	7	7.3	1.47	Insignificant
6.	Thannamandi	93	80	86.0	0	0	13	13.9	Min.	

**Religious Perceptions : Item No. 7**

The above table deals with Item NO. 7, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 64.5% to 82.6% hailing from the above stated tehsils have expressed their agreement with the statement that members of their communities on account of prevailing situations of uncertainty and growing mutual distrust hesitate to participate in the religious festivities of the members of other communities; whereas respondents ranging from 0% to 1.9% remained indifferent; while respondents ranging from 17.3% to 35.4% have expressed their disagreement with the statement.

The t-value testing the significance of difference among the percentages of Thannamandi tehsil, Rajouri, Nowshera and Sunderbani is found to be significant at 0.05 level and significance of difference between Thannamandi and Kalakote is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents representing the above stated tehsils have exhibited their agreement with the statement. There seems to be some variation among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Religious Aspirations : Item No. 7**

Majority of the respondents ranging from 86.0% to 92.6% hailing from the above stated tehsils of RAjouri district do aspire to work for the normalization of the present situation of uncertainty and for the removal of the prevailing mutual distrust so that the members of their communities may feel encouraged to join the religious festivities of other communities; whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 7.3% to 13.9% have expressed their disagreement with the statement.

The t-value testing the significance of difference between any pair of percentages is found to be insignificant, which indicates no significant difference among the Rajputs representing different tehsils.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Thannamandi and other tehsils of Rajouri district.

**Table No. 48 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.8 ).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES	INDIFFERENT		No	T value	Level of significance
			N	%	N	%		
RELIGIOUS PERCEPTIONS								
1.	Rajouri	102	94	92.1	3	2.9	4.9	0.17
2.	Kalakote	104	96	92.3	0	0	7.6	0.21
3.	Budhal	106	97	91.5	1	0.9	7.5	Min.
4.	Nowshera	98	94	95.6	0	0	4.0	1.28
5.	Sunderbani	95	92	96.8	0	0	3.1	1.59
6.	Thannamandi	93	90	96.7	3	3.2	0	1.56
RELIGIOUS ASPIRATIONS								
1.	Rajouri	102	99	97.7	1	0.9	1.9	0.67
2.	Kalakote	104	100	96.1	-	-	3.8	0.31
3.	Budhal	106	101	95.2	3	2.8	1.8	Min.
4.	Nowshera	98	95	96.9	0	0	3.0	0.61
5.	Sunderbani	95	91	95.7	0	0	4.2	0.17
6.	Thannamandi	93	92	98.9	1	1.0	0	1.50



**Religious Perceptions : Item No. 8**

The above table deals with Item NO. 8, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 91.5% to 96.8% hailing from the above stated tehsils have expressed their agreement with the statement that the members of their communities extend equal respect to other religions; whereas respondents ranging from 0% to 3.2% remained indifferent; while respondents ranging from 0% to 7.6% have shown their disagreement with the statement.

The t-value testing the significance of difference between any pair of percentages is found to be insignificant which shows no significant difference among the Rajputs residing in different tehsils of Rajouri district.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be insignificant variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Religious Aspairations : Item No. 8**

Majority of the respondents ranging from 95.2% to 98.9% hailing from the above stated tehsils of Rajouri district do aspire to enlighten such members of their communities who on account of ignorance or deliberately donot extend equal respect to all religious to change their outlook and extend equal respect to other religious; whereas respondents ranging from 0% to 2.8% remained indifferent; while respondents ranging from 0% to 4.2% have expressed their disagreement with the statement.

The t-value has been computed to test the significance of difference between any pairs of percentages is found to be insignificant, which shows no significant difference among the Rajputs residing in different tehsils.

It can thus be concluded that majority of the respondents representing the above stated tehsils have exhibited their agreement with the statement. There seems to be insignificant variation among the respondents representing Budhal and other tehsils of Rajouri district.

Table No. 49 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.9).

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		NO		T value	Level of significance
			N	%	N	%	N	%		
RELIGIOUS PERCEPTIONS										
1.	Rajouri	102	90	88.2	3	2.9	9	8.8	2.14	0.05
2.	Kalakote	104	80	76.9	2	1.9	22	21.1	Min.	Insignificant
3.	Budhal	106	91	85.8	1	0.9	14	13.2	1.66	
4.	Nowshera	98	87	88.7	1	1.0	10	10.2	2.22	
5.	Sunderbani	95	84	88.4	0	0	11	11.5	2.13	
6.	Thannamandi	93	92	98.9	1	1.0	0	0	4.63	0.01
RELIGIOUS ASPIRATIONS										
1.	Rajouri	102	101	99.0	0	0	1	0.9	2.76	0.01
2.	Kalakote	104	94	90.3	1	0.9	9	8.6	Min.	Insignificant
3.	Budhal	106	102	96.2	1	0.9	3	2.8	1.70	
4.	Nowshera	98	92	93.8	1	1.0	5	5.1	0.92	
5.	Sunderbani	95	87	91.5	0	0	8	8.4	0.29	
6.	Thannamandi	93	90	96.7	0	0	3	3.2	1.80	Insignificant

**Religious Perceptions : Item No. 9**

The above table deals with Item No. 9, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 76.9% to 98.9% hailing from the above stated tehsils have expressed their agreement with the statement that different preachers of religious of their communities often disagree among themselves in respect to the interpretation of the religious scriptures which leads to confusion and misunderstanding among the masses; whereas respondents ranging from 0% to 2.9% remained indifferent; while respondents ranging from 0% to 21.1% have expressed disagreement with the statement.

The t-value testing the significance of difference among the percentages of Kalakote tehsil, Rajouri, Nowshera and Sunderbani is found to be significant at 0.05 level and significance of difference between kalakote tehsil and Thannamandi is found to be significant at 0.01 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Kalakote and other tehsils of Rajouri district.

**Religious Aspirations : Item No. 9**

Majority of the respondents ranging from 90.3% to 99.0% hailing from the above stated tehsils of the RAjouri district do aspire to suggest to such religious preachers who differ in their religious interpretations, first to clarify among themselves before preachig to common people; whereas respondents ranging from 0% to 1.0% remained indifferent; while respodents ranging from 0.9% to 8.6% have expressed their disagreement with the statement.

The t-value testing the significance of difference between the percentages of Kalakote tehsil on the one hand and Rajouri on the other hand is found to be significant at 0.01 level, and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be significant variation among the respondents representing Kalakote and other tehsils of Rajouri district.

**Table No. 50 : Religious Perceptions and Aspirations of Rajputs of six tehsils of Rajouri district (Item No.10).**

Sl. No.	Name of the Tehsils	No. of Respondents	YES		INDIFFERENT		No		T value	Level of significance
			N	%	N	%	N	%		
RELIGIOUS PERCEPTIONS										
1.	Rajouri	102	78	76.4	2	1.9	22	21.5	2.22	0.05
2.	Kalakote	104	85	81.7	2	1.9	17	16.3	3.14	0.01
3.	Budhal	106	66	62.2	1	0.9	39	36.7	Min.	
4.	Nowshera	98	93	94.8	1	1.0	4	4.0	5.62	0.01
5.	Sunderbani	95	91	95.7	1	1.0	3	3.1	5.74	0.01
6.	Thannamandi	93	60	64.5	0	0	33	35.4	0.33	Insignificant
RELIGIOUS ASPIRATIONS										
1.	Rajouri	102	98	96.0	1	0.9	3	2.9	Min,	Insignificant
2.	Kalakote	104	101	97.1	-	-	3	2.8	0.41	Insignificant
3.	Budhal	106	104	98.1	2	1.8	0	0	0.88	Insignificant
4.	Nowshera	98	98	100.0	0	0	0	0	1.98	0.05
5.	Sunderbani	95	95	100.0	0	0	0	0	1.95	Insignificant
6.	Thannamandi	93	93	100.0	0	0	0	0	1.93	Insignificant

**Religious Perceptions : Item No. 10**

The above table deals with Item No. 10, regarding religious perceptions and aspirations among the respondents hailing from all the six tehsils of Rajouri district.

Majority of the respondents ranging from 62.2% to 95.7% hailing from the above stated tehsils of RAjouri district have expressed their agreement with the statement that the members of their communities on the basis of religion are discriminated in all sphere of life; whereas respondents ranging from 0% to 1.9% remained indifferent; while respodnents ranging from 3.1% to 36.7% have exhibited their disagreement with the statement.

The t-value testig the significance of difference among the percentages of Budhal tehsil, Kalakote, Nowshera and Sunderbani is found to be significant at 0.01 level and significance of diffrence between Budhal and Rajouri is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be some variation among the respondents representing Budhal and other tehsils of Rajouri district.

**Religious Aspirations : Item No. 10**

Majority of the respondents ranging from 96.0% to 100% hailing from the above stated tehsils of Rajouri district do aspire to fight against the practice of discrimination on the basis of religion in matters of life, whereas respondents ranging from 0% to 1.8% remained indifferent; while respondents ranging from 0% to 2.9% have expressed their disagreement with the statement.

The t-value have been computed to test the significance of difference between the percentages of Rajouri tehsil on the one hand and Nowshera on the other hand is found to be significant at 0.05 level and rest of the differences are not significant.

It can thus be concluded that majority of the respondents representing the above stated tehsils have expressed their agreement with the statement. There seems to be slight variation among the respondents representing Rajouri and other tehsils of Rajouri district.



**Table No. 51 : Comparative Analysis of Social Perceptions and Aspirations among Hindu and Muslim Rajputs of Rajouri district.**

Item No.	Total No.	HINDU RAJPUTS				Total No.	MUSLIM RAJPUTS				x - value	Level of significance				
		YES		NO			YES		NO							
		N	%	I	N %		N	%	I	N %						
SOCIAL PERCEPTIONS																
1.	320	300	93.7	3	0.9	17	5.3	278	271	97.4	1	0.3	6	2.0	4.81	0.05
2.	320	234	73.1	2	0.6	84	26.2	278	250	89.9	5	1.7	23	8.2	27.22	0.01
3.	320	55	17.1	8	2.5	257	80.3	278	278	100.0	0	0	0	0	413.43	0.01
4.	320	298	93.1	4	1.2	18	5.6	278	40	14.3	5	1.7	233	83.8	375.28	0.01
5.	320	226	70.6	2	0.6	92	28.7	278	273	98.2	3	1.0	2	0.7	81.89	0.01
6.	320	159	49.6	3	0.9	158	69.3	278	272	97.8	3	1.0	3	0.9	171.38	0.01
7.	320	233	72.8	4	1.2	83	25.9	278	70	25.1	3	1.0	205	73.7	135.03	0.01
8.	320	281	87.8	3	0.9	36	11.2	278	30	10.7	4	1.4	244	87.7	353.57	0.01
9	320	283	88.4	2	0.6	35	10.9	278	241	86.6	4	1.4	33	11.8	0.42	Insignificant
10.	320	11	3.4	8	2.5	301	94.0	278	270	97.1	0	0	8	2.8	524.16	0.01
SOCIAL ASPIRATIONS																
1.	320	262	81.8	4	1.2	54	16.8	278	260	93.5	3	1.0	15	5.3	18.20	0.01
2.	320	239	74.6	4	1.2	77	24.0	278	200	71.9	3	1.0	75	26.9	0.57	Insignificant
3.	320	165	51.5	3	0.9	152	47.5	278	210	75.5	4	1.4	64	23.0	36.57	0.01
4.	320	315	98.4	2	0.6	3	0.9	278	160	57.5	3	1.0	115	31.3	152.19	0.01
5.	320	289	90.3	1	0.3	30	9.3	278	276	99.2	2	0.7	0	0	22.94	0.01
6.	320	256	80.0	3	0.9	61	19.0	278	200	71.9	2	0.7	76	27.3	5.33	0.05
7.	320	307	95.9	2	0.6	11	3.4	278	205	73.7	2	0.7	71	25.5	59.52	0.01
8.	320	262	81.8	1	0.3	57	17.8	278	272	97.8	3	1.0	3	1.0	39.68	0.01
9.	320	254	79.3	3	0.9	63	19.6	278	195	70.1	3	1.0	80	28.7	6.78	0.01
10.	320	292	91.2	6	1.8	22	6.8	278	278	100.0	0	0	0	0	25.52	0.01

**COMPARATIVE ANALYSIS OF PERCEPTIONS AND ASPIRATIONS AMONG  
THE HINDU AND MUSLIM RAJPUTS OF RAJOURI DISTRICT**

**SOCIAL PERCEPTIONS AND ASPIRATIONS :**

**Social Perceptions : Item No. 1**

The above table reveals that majority of the Hindu Rajputs 93.7% do observe that on account of emerging nuclear family patterns the expected traditional bonds of familial relationships among the members of their community have weakened; whereas 0.9% of the respondents remained indifferent; while 5.3% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 97.4% do observe that on account of emerging nuclear family patterns the expected traditional bonds of familial relationships among the members of their community have weakened; whereas 0.3% of the respondents remained indifferent; while 2.0% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social perception indicates that the social perception is influenced by religious affiliation, the larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 4.81 is found to be

significant at 0.05 level, showing that the perception of Muslim Rajputs has a greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs of Rajouri observe that on account of emerging nuclear family patterns the expected traditional bonds of familial relationships among the members of their communities have weakened. There seems to be very nominal variation in the social perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Aspirations : Item No. 1**

Majority of the Hindu Rajputs 81.8% do aspire to educate the members of their community to interact among themselves regularly so that the bonds of familial relationship may not be weakened despite the emerging patterns of nuclear family; whereas 1.2% of the respondents remained indifferent; while 16.8% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 93.5% do aspire to educate the members of their community to interact among themselves regularly so that the bonds of familial relationship may not be weakened despite the emerging patterns of nuclear family; whereas 1.0% of the respondents remained indifferent; while 5.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social aspiration indicates that social aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 18.20 is found to be significant at 0.01 level showing that aspirations of Muslim Rajputs have a greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs of Rajouri do aspire to educate the members of their community to interact among themselves regularly so that the bonds of familial relationship may not be weakened despite the emerging patterns of nuclear family. There seems to be significant variation in the social aspiration among Hindu and Muslim Rajputs in this regard.

#### **Social Perceptions : Item No. 2**

Majority of the Hindu Rajputs 73.1% do perceive that the traditional customs and rituals in the present era are still regularizing and controlling the way of life of the members of their community; whereas 0.6% of the respondents remained indifferent; while 26.2% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 89.9% do perceive that the traditional customs and rituals in the present era are

still regulating and controlling the way of life of the members of their community; whereas 1.7% of the respondents remained indifferent; while 8.2% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and social perception indicates that social perception is influenced by religious affiliation,. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 27.22 is found to be significant at 0.01 level showing that the perception of Muslim Rajputs has a greater intensity as compared to Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that the traditional customs and rituals in the present era are still regulating and controlling the way of life of the members of their communities. There seems to be significant variation in the social perception among the Hindu and Muslim Rajputs in this regard.

#### **Social Aspirations : Item No. 2**

Majority of the Hindu Rajputs 74.6% do aspire to enlighten the members of their community to regulate and control their way of life on rationalistic and scientific principles; whereas 1.2% of the respondents remained

indifferent; while 24% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 71.9% do aspire to enlighten the members of their community to regulate and control their way of life on rationalistic and scientific principles; whereas 1.0% of the respondents remained indifferent, while 26.9% of respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and social perception indicates that the social perception is influenced by religious affiliation. The Hindu Rajputs tends to agree with the statement than Muslim Rajputs. The corresponding chi-square value of 0.57 is found to be insignificant.

It can thus be concluded that majority of both the Hindu and Muslim Rajputs do aspire to enlighten the members of their communities to regulate and control their way of life on rationalistic and scientific principles. There seems to be very insignificant variation in the social aspiration among Hindu and Muslim Rajputs.

#### **Social Perceptions : Item No. 3**

Majority of the Hindu Rajputs 80.3% have shown their disagreement with the statement that the members of their community because of religious considerations do not follow family planning programmes; whereas 2.5% of the respondents remained indifferent; while 17.1% of the respondents have

shown their agreement with the statement.

All of the Muslim Rajputs 100% do perceive that members of their community because of religious considerations do not follow family planning programmes.

The chi-square test used to study the relationship between the religious affiliation and social perception indicates that the social perception is influenced by religious affiliation. Total respondents among the Muslim Rajputs tend to agree with the statement; whereas majority of the Hindu Rajputs has expressed their disagreement with the statement. The corresponding chi-square value of 413.43 is found to be highly significant at 0.01 level showing that perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs.

It can thus be concluded that majority of the Hindu Rajputs have shown their disagreement with the statement that members of their community because of religious considerations do not follow family planning programmes; while on the other hand all the Muslim Rajput respondents have expressed their agreement with the statement. There seems to be significant variation in the social perception among the Hindu and Muslim Rajputs in this regard.

#### **Social Aspirations : Item No.3**

Majority of the Hindu Rajputs 51.5% do aspire to enlighten the members of there community about the

scientific usefulness and socio-economic importance of family planning so that their linking of religion to family planning be weakened; whereas 0.9% of the respondents remained indifferent; while 47.5% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 75.5% do aspire to enlighten the members of their community about the scientific usefulness and socio-economic importance of family planning so that their linking of religion to family planning be weakened; whereas 1.4% of the respondents remained indifferent; while 23.0% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and social aspiration indicates that social aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square values of 36.57 is found to be significant at 0.01 level showing that social aspiration of Muslim Rajputs have greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the members of their communities about the scientific usefulness and



socio-economic importance of family planning, so that their linking of religion to family planning be weakened. There seems to be significant variation in the social aspiration among the Hindu and Muslim Rajputs in this regard.

#### **Social Perceptions : Item No. 4**

Majority of the Hindu Rajputs 93.1% do perceive that the members of their community because of less effective impact of family planning publicity or propaganda are still ignorant about the usefulness of family planning; where as 1.2% of the respondents remained indifferent; while 5.6% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 83.8% have expressed their disagreement with the statement that the members of the community because of less effective impact of family planning publicity or propaganda are still ignorant about the usefulness of family planning; whereas 1.7% remained indifferent; while 14.3% of the respondents have shown their agreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social perception indicates that the social perception is influenced by religious affiliation. The larger percentage of Hindu

Rajputs tends to agree with the statement than Muslim Rajputs. The corresponding chi-square value of 375.28 is found to be highly significant at 0.01 level showing that the social perception of Hindu Rajputs has greater intensity than Muslim Rajputs.

It can thus be concluded that majority of the Hindu Rajputs do perceive that the members of their community because of less effective impact of family planning publicity or propaganda are still ignorant about the usefulness of family planning; while on the other hand majority of the Muslim Rajputs have shown their disagreement with the statement. There seems to be significant variation in the social perception of Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Aspirations : Item No. 4**

Majority of the Hindu Rajputs 98.4% do aspire to inform the concerned family planning authorities to modify their prevailing publicity and propaganda techniques in such a way so that they may become more effective or result oriented; whereas 0.6% of the respondents remained indifferent; while 0.9% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 57.5% do aspire to inform the concerned family planning authorities to modify

their prevailing publicity and propaganda techniques in such a way so that they may become more effective or result oriented; whereas 1.0% of the respondents remained indifferent; while 31.3% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social aspiration indicates that social aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement as compared to Muslim Rajputs. The corresponding chi-square value of 152.19 is found to be significant at 0.01 level showing that the social aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs of Rajouri do aspire to inform the concerned family planning authorities to modify their prevailing publicity and propaganda techniques in such a way so that they become more effective or result oriented. There seems to be some variation in the social aspiration among Hindu and Muslim Rajputs in this regard.

#### **Social Perceptions : Item No. 5**

Majority of the Hindu Rajputs 70.6% do observe that there is great lack of voluntary social organisations in

their areas to lookafter the problems regarding the socio-economic upliftment of the members of their community; whereas 0.6% of the respondents remained in different; while 28.7% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 98.2% do observe that there is great lack of voluntary social organisations in their areas to lookafter the problems regarding the socio-economic upliftment of the members of their community; whereas 1.0% of the respondents remained indifferent; while 0.7% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between the social perception and religious affiliation indicates that social perceptions is influenced by the religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The correspondending chi-square value of 81.89 is found to be significant at 0.01 level showing that the social perception of Muslim Rajputs has a greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do observe that there is great lack of voluntary social organisations in their areas to lookafter

the problems regarding the socio-economic upliftment of the members of their communities. There seems to be significant variation in the social perception among Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Aspirations : Item No. 5**

Majority of the Hindu Rajputs 90.3% do aspire to organise some such social organisations in their areas which may look after the problems of socio-economic upliftment of the members of their community; whereas 0.3% of the respondents remained indifferent; while 9.3% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 99.2% do aspire to organise some such social organisations in their areas which may look after the problems of socio-economic upliftment of the members of their community; whereas 0.7% of the respondents remained indifferent; while none has expressed disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social perception indicates that social aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 22.94 is found to be

significant at 0.01 level showing that the social aspiration of Muslim Rajputs have greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to organise some such social organisations in their areas which may look after the problems of socio-economic upliftment of the members of their communities. There seems to be significant variation in the social aspiration of Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Perceptions : Item No. 6**

Majority of the Hindu Rajputs 49.6% do perceive that women of their community do not enjoy equal status in matters of family affairs; whereas 0.90% of the respondents remained indifferent; while 40.3% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 97.8% do perceive that women of their community do not enjoy equal status in the matters of family affairs; whereas 1.0% of the respondents remained indifferent; while 0.9% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social perception

indicates that social perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 171.38 is found to be significant at 0.01 level showing that the perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that women of their communities do not enjoy equal status in matters of family affairs. But there seems to be significant variation in the social perception of the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Aspirations : Item No. 6**

Most of the Hindu Rajputs 80.0% do aspire to enlighten the members of their community to extend equal freedom to women in matters of family affairs; whereas 0.9% of the respondents remained indifferent; while 19.0% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 71.9% do aspire to enlighten the members of their community to extend equal freedom to women in matter of family affairs, whereas 0.7% of the respondents remained indifferent; while 27.3% of the

respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social aspiration indicates that social aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 5.33 is found to be significant at 0.05 level showing that the social aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the members of their communities to extend equal freedom to women in family affairs. There seems to be significant variation in the social aspiration of Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Perceptions : Item No. 7**

Majority of the Hindu Rajputs 72.8% do perceive that marriages in their community are settled on the basis of the economic and social status of the family; whereas 1.2% of the respondents remained indifferent; while 25.9% of the respondents have exhibited their disagreement with the statement.



Majority of the Muslim Rajputs 73.7% have expressed their disagreement with the statement, that marriages in their community are settled on the basis of the economic and social status of the family; whereas 1.0% of the respondents remained indifferent; while 25.1% of the respondents have shown their agreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and social perception indicates that social perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than of Hindu Rajputs. The corresponding chi-square value of 135.03 is found to be significant at 0.01 level, showing that the perception of Muslim Rajputs has a greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs do perceive that marriages in their community are settled on the basis of the economic and social status of the family; while on the other hand majority of the Muslim Rajputs have expressed their disagreement with the statement. There seems to be significant variation in the social perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

### **Social Aspirations : Item No. 7**

Majority of the Hindu Rajputs 95.9% do aspire to enlighten the members of their community to settle the marriages on the basis of educational accomplishments and not on the basis of economic and social status of the family; whereas 0.6% of the respondents remained indifferent; while 3.4% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 73.7% do aspire to enlighten the members of their community to settle the marriages on the basis of educational accomplishments and not on the basis of economic and social status; whereas 0.7% of the respondents remained indifferent; while 25.5% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social aspiration indicates that social aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with settlement than that of Muslim Rajputs. The corresponding chi-square value of 59.52 is found to be significant at 0.01 level showing that the aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the members of their communities to settle the marriages on the basis of educational accomplishments and not only on the basis of the economic and social status of the family. There seems to be significant variation in the aspiration among Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Perceptions : Item No. 8**

Majority of the Hindu Rajputs 87.8% do observe that boy's parents demand cash or kind from the parents of the girls before finalizing the marriage alliances; where as 0.9% of the respondents remained indifferent; while 11.2% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 87.7% have expressed their disagreement with statement, that boy's parents demand cash or kind from the parents of the girls before finalizing the marriage alliance; wherea as 1.4% of the respondents remainaed indifferent; while 10.7% of the respondents have expressed their agreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social perception indicates that social perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to

agree with the statement as compared to Muslim Rajputs. The corresponding chi-square value of 353.57 is found to be highly significant at 0.01 level showing that the perception of Hindu Rajputs have a greater intensity than that of Muslim Rajputs.

It can thus be concluded that majority of the Hindu Rajputs do perceive that boys parents demand cash or kind from the parents of the girls before finalizing the marriage alliance; while on the other hand majority of the Muslim Rajputs have expressed their disagreement with the statement. There seems to be significant variation in the social perception of Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Aspirations : Item No 8.**

Majority of the Hindu Rajputs 81.8% do aspire to raise their voice against the prevailing practice of demand in kind or cash by the boy's parents before finalizing the marriage proposals; where as 0.3% of the respondents remained indifferent; while 17.8% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 97.8% do aspire to raise their voice against the prevailing practice of demand in cash or kind by the boy's parents before finalizing the marriage proposals; where as 1.0% of the respondents

remained indifferent; while 1.0% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social aspiration indicates that social aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 39.68 is found to be significant at 0.01 level, showing that the aspiration of Muslim Rajputs has a greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to raise their voice against the prevailing practice of demand in cash or kind by the boy's parents before finalizing the marriage proposals. There seems to be significant variation in the social aspiration of Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Perceptions : Item No. 9**

Majority of the Hindu Rajputs 88.4% do perceive that the prevailing political happenings have very adversely affected the traditional bonds of interactions among the members of their own and other communities; where as 0.6% of the respondents remained indifferent; while 10.9% of the

respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 86.6% do perceive that the prevailing political happening have very adversely affected the traditional bonds of interactions among the members of their own and other communities; whereas 1.4% of the respondents remained indifferent; while 11.8% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social perception indicates that social perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tend to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 0.42 is found to be insignificant.

It can thus be concluded that majority of both the Hindu and Muslim Rajputs do perceive that the prevailing political happenings have very adversely affected the traditional bonds of interactions among the members of their own and other communities. There seems to be insignificant variation in the social perception of the Hindu and Muslim Rajputs of Rajouri in this regard.

**Social Aspirations : Item No. 9**

Majority of the Hindu Rajputs 79.3% do aspire to work against the prevailing political happenings so that the traditional cordial relationship among the members of their own and other communities may be renewed; where as 0.9% of the respondents remained indifferent; while 19.6% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 70.1% do aspire to work against the prevailing political happenings so that the traditional cordial relationship among the members of their own and other communities may be renewed; where as 1.0% of the respondents remained indifferent; while 28.7% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and social aspiration indicates that social aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statements than Muslim Rajput. The corresponding chi-square value of 6.78 is found to be significant at 0.01 level showing that social aspiration of Hindu Rajputs have a greater intensity than of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to work against the prevailing political happenings so that the traditional cordial relationship among the members of their own and other communities may be revived. There seems to be significant variation in the social aspiration of Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Perceptions : Item No. 10**

Majority of the Hindu Rajputs 94.2% have expressed their disagreement with the statement that the practice of divorce in the community has become fairly common and has done great harm; where as 2.5% of the respondents remained indifferent; while 3.4% of the respondents have exhibited their agreement with the statement.

Majority of the Muslim Rajputs 97.1% do perceive that the practice of divorce in the community has become fairly common and has done great harm; where as none remained indifferent; while 2.8% of the respondents have shown their disagreement with the statement.

The chi-square test used to test the relationship between religious affiliation and social perception indicates that social perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 524.16 is



found to be highly significant at 0.01 level showing that the social perception of Muslim Rajputs have a greater intensity than that of Hindu Rajput.

It can thus be concluded that majority of the respondents belonging to Hindu Rajput community have expressed their disagreement with the statement that the practice of divorce in their community has become fairly common and has done great harm; while on the other hand majority of the Muslim Rajputs have shown their agreement with the statement. There seems to be significant variation in the social perception of Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Social Aspirations : Item No. 10**

Majority of the Hindu Rajputs 91.2% do aspire to educate the youths of their community not to encourage divorce so that the family may be saved from breakdown; whereas 1.8% of the respondents remained indifferent; while 6.8% of the respondents have expressed their disagreement with the statement.

All the Muslim Rajputs 100% do aspire to educate the youths of their community not to encourage divorce so that the family may be saved from breakdown.

The chi-square test used to study the relationship between

religious affiliation and social aspiration indicates that the social aspiration is influenced by religious affiliation. All the Muslim Rajput respondents tend to agree with the statement where as Hindu Rajputs as a whole have not expressed their agreement with the statement. The corresponding chi-square value of 25.52 is found to be significant at 0.01 level showing that the social aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs. Although both have the same direction.

It can thus be concluded that majority of the Hindu and all the Muslim Rajputs of Rajouri do aspire to educate the youths of their communities not to encourage divorce so that the family may be saved from breakdown. There seems to be significant variation in the social aspiration of the Hindu and Muslim Rajputs of Rajouri in this regard.

**Table No. 52 : Comparative Analysis of Educational Perceptions and Aspirations among Hindu and Muslim Rajputs of Rajouri district.**

Item No.	Total No.	HINDU RAJPUTS				Total No.	MUSLIM RAJPUTS				x -value	Level of significance				
		YES		I			YES		I							
		N	%	N	%		N	%	N	%						
EDUCATIONAL PERCEPTIONS																
1.	320	213	66.5	4	1.2	103	32.1	278	240	86.3	4	1.4	34	12.2	31.65	0.01
2.	320	101	31.5	3	0.9	216	67.3	278	270	97.1	4	1.4	04	1.4	271.50	0.01
3.	320	90	28.1	3	0.9	227	70.9	278	250	89.9	4	1.4	24	8.6	231.64	0.01
4.	320	224	70.0	2	0.6	94	23.9	278	234	84.1	0	0	44	15.8	16.66	0.01
5.	320	129	40.3	4	1.2	187	58.4	278	260	93.5	4	1.4	14	5.0	185.28	0.01
6.	320	172	53.1	0	0	148	46.2	278	250	89.9	5	1.7	23	8.2	93.75	0.01
7.	320	265	82.8	3	0.9	52	16.2	278	260	93.5	4	1.4	14	5.0	15.93	0.01
8.	320	282	88.1	5	1.5	33	10.3	278	278	100.0	0	0	0	0	35.25	0.01
9.	320	173	54.0	4	1.2	143	44.6	278	174	54.3	3	1.0	101	36.3	4.44	0.05
10	320	316	98.7	1	0.3	3	0.9	278	272	97.8	0	0	06	2.0	0.75	Insignificant
EDUCATIONAL ASPIRATIONS																
1.	320	302	94.3	3	0.9	15	4.6	278	265	95.3	3	1.0	10	3.5	0.27	Insignificant
2.	320	279	87.1	1	0.3	40	12.5	278	264	94.9	3	1.0	11	3.9	10.77	0.01
3.	320	302	94.3	3	0.9	15	4.6	278	249	89.5	3	1.0	26	9.3	4.75	0.05
4.	320	304	95.0	3	0.9	13	4.0	278	220	79.1	4	1.4	54	94.4	34.52	0.01
5.	320	242	75.6	1	0.3	77	24.0	278	274	98.5	3	1.0	01	0.3	66.14	0.01
6.	320	292	91.2	0	0	28	8.7	278	260	93.5	3	1.0	15	5.3	1.08	Insignificant
7.	320	293	91.5	3	0.9	24	7.5	278	270	97.1	4	1.4	04	1.4	8.35	0.01
8.	320	316	98.7	2	0.6	02	0.6	278	265	95.3	3	1.0	10	3.5	6.32	0.05
9.	320	290	90.6	4	1.2	26	8.1	278	260	93.5	4	1.4	14	5.0	1.60	Insignificant
10.	320	313	97.8	1	0.3	06	1.8	278	276	99.2	1	0.3	01	0.3	2.16	Insignificant

## EDUCATIONAL PERCEPTIONS AND ASPIRATIONS

### Educational Perceptions : Item No. 1

The above table reveals that majority of the Hindu Rajputs 66.5% do perceive that keeping in view the size of the population of their areas the number of educational institutions are less; whereas 1.2% of the respondents remained indifferent; while 32.1% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 86.3% do perceive that keeping in view the size of the population of their areas the number of educational institutions are less; whereas 1.4% of the respondents remained indifferent; while 12.2% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between educational perception and religious affiliation indicates that educational perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 31.65 is found to significant at 0.01 level showing that educational perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that keeping in view the size of the population of their areas the number of educational institutions are less. There seems to be significant variation in the educational perception among Hindu and Muslim Rajputs of Rajouri in this regards.

#### **Educational Aspirations Item No. 1**

Majority of the Hindu Rajputs 94.3% do aspire to contact and request the leaders and donors so that some more educational institutions are established in their areas; where as 0.9% of the respondents remained indifferent; while 4.6% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 95.3% do aspire to contact and request the leaders and donors so that some more educational institutions are established in their areas; where as 1.0% of the respondents remained indifferent; while 3.5% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and educational aspiration indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Muslim

Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 0.27 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to contact and request the leaders and donors so that some more educational institutions are established in their areas. There seems to be very insignificant variation in the educational aspiration among Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Perceptions : Item No. 2**

Majority of the Hindu Rajputs 67.3% have expressed their disagreement with the statement that the parents of their community are ignorant about the importance of their children's education; where as 0.9% of the respondents remained indifferent; while 31.0% of the respondents have expressed their agreement with the statement.

Majority of the respondents 97.1% belonging to Muslim Rajput community do perceive that parents of their community are ignorant about the importance of their children's education; where as 1.4% of the respondents remained indifferent; while 1.4% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between the educational perception and religious affiliation indicates that educational perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than the Hindu Rajputs. The corresponding chi-square value of 271.50 is found to be highly significant at 0.01 level showing that the Educational perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs have shown their disagreement with the statement that parents of their community are ignorant about the importance of their children's education's while on the other hand majority of the Muslim Rajput respondents have expressed their agreement with the statement. There seems to be significant variation among educational perception of the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Educational Aspirations : Item No. 2**

Majority of the Hindu Rajputs 87.1% do aspire to enlighten the parents of their community to attend adult education programmes so that they may gain knowledge about the importance of education; where as 0.3% of the respondents

remained indifferent; while 12.5% of the respondents have shown their disagreement with the statement.

Majority of the respondents belonging to the Muslim Rajput community 94.9% do aspire to enlighten the parents of their community to attend adult education programmes so that they may gain knowledge about the importance of education; where as 1.0% of the respondents remained indifferent; while 3.9% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and educartional aspiration indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 10.77 is found to be significant at 0.01 level showing that educational aspiration of Muslim Rajputs has greater intensity than Hindu Rajputs. Although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the parents of their communities to attend adult education programames so that they may gain knowledge about the importance of education. There seems to be significant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this rgard.



**Educational Perceptions : Item No. 3**

Majority of the Hindu Rajputs 70.9% have expressed their disagreement with statement that the parents of their community are comparatively more interested in imparting religious education in place of scientific and rationalistic education to their children; where as 0.9% of the respondents remained indifferent; while 28.1% of the respondents have shown their agreement with the statement.

Majority of the Muslim Rajputs 89.9% do perceive that the parents of their community are comparatively more interested in importing religious education in place of scientific and rationalistic education to their children; where as 1.4% of the respondents remained indifferent; while 8.6% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between educational perception and religious affiliation indicates that educational perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 231.64 is found to be highly significant at 0.01 level showing that educational perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs, although both have

the same direction.

It can thus be concluded that majority of the Hindu Rajputs have expressed their disagreement with the statement that parents of their community are comparatively more interested in importing religious education in place of scientific and rationalistic education; while on the other hand majority of Muslim Rajputs have expressed there agreement with the statement, there seems to be significant variation in the social perception among Hindu and Muslim Rajputs in this regard.

**Educational Aspirations : Item NO. 3**

Majority of the Hindu Rajputs 94.3% do aspire to enlighten the members of their community about the importance of scientific and rationalistic education so that they may not confine their children to religious education alone; where as 0.9% of the respodents remained indifferent; while 4.6% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 89.5% do aspire to enlighten the members of their community about the importance of scientific and rationalistic education so that they may not confine their children to religious education alone; where as 1.0% of the respondents have shown their indifference towards the statement; while 9.3%

of the respondents exhibited their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than Muslim Rajputs. The corresponding chi-square value of 4.75 is found to be significant at 0.05 level, showing that the educational aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs though both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the members of their communities about the importance of scientific and rationalistic education so that they may not confine their children to religious education alone. There seems to be nominal variation in educational aspiration among Hindu and Muslim Rajputs of Rajouri in this regards.

#### **Educational Perceptions Item No. 4**

Majority of the Hindu Rajputs 70.0% do observe that the appointment of teachers in their state are not made on the basis of merit rather political or monetary pressures are more operative these days; where as 0.6% of the

respondents remained indifferent; while 29.3% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 84.1% do observe that the appointment of teachers in their state are not made on the basis of merit rather political or monetary pressures are more operative these days; where as none has remained indifferent; while 15.8% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between educational perception and religious affiliation indicates that educational perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 16.66 is found to be significant at 0.01 level showing that the educational perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs. Though both have the same direction.

It can thus be concluded that majority of the Hindus and Muslim Rajputs do observe that the appointment of teachers in their state are not made on the basis of merit rather political or monetary pressures are more operative these days. There seems to be significant variation in the

educational perception among Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Educational Aspirations : Item No. 4**

Majority of the Hindu Rajputs 95.0% do aspire to raise their voice that the teachers in educational institutions be appointed purely on the basis of merit and not on any other criteria; where as 0.9% of the respondents remained indifferent; while 4.0 of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 79.1% do aspire to raise their voice that the teachers in educational institutions appointed be purely on the basis of merit and not on any other criteria; where as 1.4% of the respondents remained indifferent; while 19.4% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with statement than Muslim Rajputs. The corresponding chi-square value of 34.52 is found to be significant at 0.01 level showing that the educational aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to raise their voices that the teachers in educational institutions be appointed purely on the basis of merit and not on any other criteria. There seems to be significant variation in the educational aspiration among Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Perceptions : Item No. 5**

Majority of the Hindu Rajputs 58.4% have expressed their disagreement with the statement that the leaders of their community after independence took no sincere interest in the development of women's education; where as 1.2% of the respondents remained indifferent; while 40.3% of the respondents have expressed their agreement with the statement.

Majority of the Muslim Rajputs 93.5% do observe that the leaders of their community after independence took no sincere interest in the development of women's education; where as 1.4% of the respondents remained indifferent; while 5.0% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between education perception and religious affiliation

indicates that educational perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 185.28 is found to be significant at 0.01 level showing that educational perception of the Muslim Rajputs has greater intensity than that of Hindu Rajputs.

It can thus be concluded that majority of the respondents belonging to Hindu Rajputs community have expressed their disagreement, with the statement that the leaders of their community after independence took no sincere interest in the development of Women's education; while on the other hand majority of the Muslim Rajputs have expressed their agreement with the statement. There seems to be significant variation in the educational perception among Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Aspirations Item No. 5**

Majority of the Hindu Rajputs 75.6% do aspire to seek help from the present leadership and some social organisations for the educational upliftment of the women of their community; where as 0.3% of the respondents remained indifferent; while 24.0% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 98.5% do aspire to seek help from the present leadership and some social

organisations for the educational upliftment of the women of their community; where as 1.0% of the respondents remained indifferent; while 0.3% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 66.14 is found to be significant at 0.01 level showing that educational aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to seek help from the present leadership and some social organisations for the educational upliftment of the women of their communities. There seems to be significant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Perceptions: Item NO. 6**

Majority of the Hindu Rajputs 53.7% do perceive that the members of their community do not realise that



education is the main factor for the whole some development of human personality; where as none has expressed indifference; while 46.2% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 89.9% do perceive that members of their community do not realise that education is the main factor for the wholesome development of human persoality; where as 1.7% of the respondents remained indifferent; while 8.2% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between educational perception and religious afiliation indicates that educational perception is inlfuenced by the religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement thanthat of the Hindu Rajputs. The corresponding chi-square value of 93.75 is found to be significant at 0.01 level showing that educational perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs though both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that members of their communities do not realise that education is the main factor for the wholesome development of human personality.

There seems to be significant variation in educational perception among the Hindu and Muslim Rajputs in this regard.

**Educational Aspirations : Item No. 6**

Majority of the Hindu Rajputs 91.2% do aspire to educate the members of their community about the importance of education for the wholesome development of human personality; where as none has expressed indifference; while 8.7% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 93.5% do aspire to educate the members of their community about the importance of education for the wholesome development of human personality; where as 1.0% of the respondents remained indifferent; while 5.3% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 1.08 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to educate the members of their communities about the importance of education for the wholesome development of human personality. There seems to be insignificant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Perceptions : Item No. 7**

Majority of the Hindu Rajputs 82.8% do perceive that the members of their community on account of lack of education remained economically and politically backward; whereas 0.9% of the respondents remained indifferent; while 16.2% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 93.5% do perceive that the members of their community on account of lack of education remained economically and politically backward; whereas 1.4% of the respondents remained indifferent; while 5% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between educational perception and religious affiliation indicates that educational perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than Hindu Rajputs. The corresponding chi-square value of 15.93 is

found to significant at 0.01 level showing that educational perception of Muslim Rajputs has greater intensity than of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajput do perceive that members of their communities on account of lack of education remained economically and politically backward. There seems to be significant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Aspirations : Item No. 7**

Majority of the Hindu Rajputs 91.5% do aspire to educate the youths of their community to receive maximum education so that in future they may not remain economically and politically backward; whereas 0.9% of the respondents remained indifferent; while 7.5% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 97.1% do aspire to educate the youths of their community to receive maximum education so that in future they may not remain economically and politically backward; whereas 1.4% of the respondents remained indifferent; while 1.4% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 8.35 is found to be significant at 0.01 level showing that educational aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to educate the youths of their communities to receive maximum education so that in future they may not remain economically and politically backward. There seems to be significant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Perceptions : Item No. 8**

Majority of the Hindu Rajputs 88.1% do observe that on account of capitation fee for admission and coaching centres, education has now become highly commercialized; where as 1.5% of the respondents remained indifferent; while 10.3% of the respondents have expressed their disagreement with the statement.

All the respondents belonging to Muslim Rajput community 100% do observe that on account of capitation fee for admissions and coaching centres, education has now become highly commercialized.

The chi-square test used to study the relationship between educational perception and religion affiliation indicates that educational perception is influenced by religious affiliation. All the Muslim Rajputs tend to agree with the statement; where as Hindu Rajputs as a whole have not expressed their agreement with the statement. The corresponding chi-square value of 35.25 is found to be significant at 0.01 level showing that educational perception of Muslim Rajputs has greater intensity than that of the Hindu Rajputs though both have the same direction.

It can thus be concluded that majority of the Hindu and all the Muslim Rajputs do perceive that on account of capitation fee for admission and coaching centres, education has now become highly commercialized. There seems to be significant variation in educational perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Eductional Aspirations : Item NO. 8**

Majority of the Hindu Rajputs 98.7% do aspire to raise their voice against prevailing practice of capitation fee for admissions and agaist the coaching centres so that

education be checked from becoming commercialized; where as 0.6% of the respondents remained indifferent; while 0.6% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 95.3% do aspire to raise their voice against the prevailing practice of capitation fee for admissions and against the coaching centres so that education be checked from becoming commercialized; whereas 1.0% of the respondents remained indifferent; while 3.5% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by religious affiliation. The larger percentage of the Hindu Rajputs tends to agree with the statement than Muslim Rajputs. The corresponding chi-square value of 6.32 is found to be significant at 0.05 level showing that the educational aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that Majority of the Hindu and Muslim Rajputs do aspire to raise their voice against the prevailing practice of capitation fee for admissions and against the coaching centres so that education be

checked from becoming commercialized. There seems to be significant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Educational Perceptions : Item No. 9**

Majority of the respondents belonging to the Hindu Rajputs community 54.0% do perceive that in the educational institutions money or gift offerings are operative in the examination system; whereas 1.2% of the respondents remained indifferent; while 44.6% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 54.3% do observe that in the educational institutions money or gift offerings are operative in the examination system; whereas 1.0% of the respondents have remained indifferent; while 36.3% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between educational perception and religious affiliation indicates that educational perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 4.44 is found to be significant at 0.05 level showing that the educational perception of Muslim Rajputs has greater intensity than



that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do observe that in the educational institutions money or gift offerings are operative in the examination system. There seems to be marginal variation in the educational perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Aspirations : Item No. 9**

Majority of the Hindu Rajputs 90.6% do aspire to raise their voice against the practice of money or gift offerings if it is prevalent in the examination systems; where as 1.2% of the respondents remained indifferent; while 8.1% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 93.5% do aspire to raise their voice against the practice of money or gift offerings if it is prevalent in the examination systems; where as 1.4% of the respondents remained indifferent; while 5.0% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by

religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 1.60 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to raise their voice against the practice of money or gift offerings if it is prevalent in the examination system. There seems to be insignificant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Perceptions : Item No 10**

Majority of the Hindu Rajputs 98.7% do perceive that centres of higher learning are at a distance from their areas and they do not have proper hostel facilities for boys and girls; where as 0.3% of the respondents remained indifferent; while 0.9% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 97.8% do perceive that centres of higher learning are at a distance from their areas and they do not have proper hostel facilities for boys and girls; where as none has remained indifferent; while 2.0% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between educational perception and religious affiliation

indicates that educational perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than Muslim Rajputs. The corresponding chi-square value of 0.75 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that the centres of higher learning are at a distance from their areas and they do not have proper hostel facilities for boys and girls. There seems to be insignificant variation in the educational perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Educational Aspirations : Item No.10**

Majority of the Hindu Rajputs 97.8% do aspire to work for the establishment of higher institutions of learning alongwith adequate hostel facilities for boys and girls near to their areas; where as 0.3% of the respondents remained indifferent ; while 1.8% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 99.2% do aspire to work for the establishment of higher institutions of learning alongwith adequate hostel facilities for boys and girls near to their areas; where as 0.3% of the respondents remained indifferent; while 0.3% of the respondents have

shown their disagreement with the statement.

The chi-square test used to study the relationship between educational aspiration and religious affiliation indicates that educational aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 2.16 is found to be insignificant.

It can thus be concluded that majority of the Hindu and the Muslim Rajputs do aspire to work for the establishment of higher institutions of learning alongwith adequate hostel facilities for boys and girls near to their areas. There seems to be insignificant variation in the educational aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Table No. 53 : Comparative Analysis of Political Perceptions and Aspirations among Hindu and Muslim Rajputs of Rajouri district.**

Item No.	Total No.	HINDU RAJPUTS				Total No.	MUSLIM RAJPUTS				x -value	Level of significance				
		YES		NO			YES		NO							
		N	%	N	%		N	%	N	%						
POLITICAL PERCEPTIONS																
1.	320	216	67.8	4	1.2	100	31.2	278	240	86.3	3	1.0	35	12.5	29.13	0.01
2.	320	201	62.8	6	1.8	113	35.3	278	276	99.2	0	0	02	0.9	122.58	0.01
3.	320	256	80.0	2	0.6	62	19.7	278	190	68.3	1	0.3	87	31.2	10.66	0.01
4.	320	219	68.4	3	0.9	98	30.6	278	272	97.8	4	1.4	02	0.7	87.55	0.01
5.	320	312	97.5	3	0.9	05	1.6	278	245	88.1	3	1.0	30	10.7	20.45	0.01
6.	320	207	64.1	8	2.5	105	32.8	278	278	100.0	0	0	0	0	121.04	0.01
7.	320	195	60.9	7	2.2	118	36.8	278	272	97.8	5	1.7	01	0.3	118.43	0.01
8.	320	266	83.1	3	0.9	51	15.9	278	262	94.2	4	1.4	12	4.3	17.80	0.01
9.	320	74	23.1	6	1.8	240	75.0	278	276	99.2	0	0	02	0.7	355.45	0.01
10.	320	06	1.8	1	0.3	313	97.8	278	10	3.5	2	0.7	256	95.6	1.69	Insignificant
POLITICAL ASPIRATIONS																
1.	320	275	85.9	3	0.9	42	13.1	278	252	90.6	4	1.4	22	7.9	3.15	Insignificant
2.	320	135	42.1	3	0.9	182	56.8	278	260	93.5	2	0.7	16	5.7	174.85	0.01
3.	320	248	77.5	5	1.5	67	20.9	278	278	100.0	0	0	0	0	71.11	0.01
4.	320	295	92.1	6	1.8	19	5.9	278	276	99.2	0	0	02	0.7	17.36	0.01
5.	320	300	93.7	3	0.9	17	5.3	278	240	86.3	2	0.7	36	12.1	9.35	0.01
6.	320	302	94.3	2	0.6	16	5.0	278	250	89.9	4	1.4	24	8.6	4.14	0.05
7.	320	307	95.9	1	0.3	12	3.8	278	200	71.9	1	0.3	77	27.6	66.39	0.01
8.	320	260	81.2	2	0.6	58	18.1	278	270	97.1	2	0.7	06	2.0	37.19	0.01
9.	320	266	83.1	3	0.9	51	15.9	278	274	98.5	2	0.7	02	0.7	40.40	0.01
10.	320	312	97.5	2	0.6	06	1.8	278	278	100.0	0	0	0	0	7.04	0.01

## POLITICAL PERCEPTIONS AND ASPIRATIONS

### Political Perceptions : Item No. 1

The above table reveals that majority of the Hindu Rajputs 67.5% do perceive that majority of the members of their community lack political awareness, hence do not take part in political activities; whereas 1.2% of the respondents remained indifferent; while 31.2% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 86.3% do perceive that the members of their community lack political awareness hence do not take part in political activities; whereas 1.0% of the respondents remained indifferent; while 12.5% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with statement than that of Hindu Rajputs. The corresponding chi-square value of 29.13 is found to be significant at 0.01 level showing that political perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do perceive that majority of the members of their communities lack political awareness hence do not take part in political activities. There seems to be significant variation in the political perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Political Aspirations : Item No. 1**

Majority of the respondents belonging to the Hindu Rajput community 85.9% do aspire to enlighten the members of their community about the political systems and happenings so that some political awareness among them may develop and they may start taking part in political activities; whereas 0.9% of the respondents remained indifferent; while 13.1% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 90.6% do aspire to enlighten the members of their community about the political systems and happenings so that some political awareness among them may develop and they may start taking part in the political activities; whereas 1.4% of the respondents remained indifferent; while 7.9% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 3.15 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the members of their communities about the political systems and happenings so that some political awareness among them may develop and they may start taking part in political activities. There seems to be insignificant variation in the political aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Political Perceptions : Item No. 2**

Majority of the Hindu Rajputs 62.8% do perceive that political leaders of their areas are not honest in their dealings specially with the members hailing from other areas; where as 1.8% of the respondents remained indifferent; while 35.3% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 99.2% do perceive that political leaders of their areas are not honest in their dealings specially with the members hailing from other



areas; whereas 1.8% of the respondents remained indifferent; while 35.3% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 99.2% do perceive that political leaders of their areas are not honest in their dealings specially with members hailing from other areas; whereas none has remained indifferent; while 0.9% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 122.58 is found to be significant at 0.01 level showing that the political perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do observe that political leaders of their areas are not honest in their dealing specially with the members hailing from other areas. There seems to be some variation in the political perception among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

**Political Aspirations : Item No. 2**

Majority of the Hindu rajputs 56.8% have expressed their disagreement with the statement that they aspire to raise their voice against such political leaders of their areas who are not fair in their dealings specially with the members hailing from other areas; whereas 0.9% of the respondents remained indifferent; while 42.1% of the respondents have expressed their agreement with the statement.

Majority of the Muslim Rajputs 93.5% do aspire to raise their voice against such political leaders of their areas who are not fair in their dealings specially with the members hailing from other areas; whereas 0.7% of the respondents remained indifferent; while 5.7% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 174.85 is found to be significant at 0.01 level showing that the political aspiration of Muslim rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu

and Muslim Rajputs do aspire to raise their voice against such political leaders of their areas who are not fair in their dealings specially with the members hailing from other areas. There seems to be significant variation in political aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Political Perceptions : Item No. 3**

Majority of the Hindu Rajputs 80.0% do perceive that political leaders of their areas do not hesitate in giving communal turn to any event if it suits them; whereas 0.6% of the respondents remained indifferent; while 19.7% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 68.3% do observe that political leaders of their areas do not hesitate in giving communal turn to any event if it suits them; whereas 0.3% of the respondents remained indifferent; while 31.2% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 10.66 is found to be significant at 0.01 level showing that the

political perception of Hindu Rajput has greater intensity than that of Muslim Rajputs. Although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do perceive that political leaders of their areas do not hesitate in giving communal turn to any event if it suits them. There seems to be significant variation in political perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Political Aspirations : Item No. 3**

Majority of the Hindu Rajputs 77.5% do aspire to raise their objections or voice against such political leaders of their areas who baselessly or unfoundedly give communal turn to any event; whereas 1.5% of the respondents remained indifferent; while 20.9% of the respondents have expressed their disagreement with the statement.

All the Muslim Rajputs do aspire to raise their objection or voice against such political leaders of their areas who baselessly or unfoundedly give communal turn to any event.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. All the respondents among the Muslim Rajputs tend to agree with the statement; whereas Hindu Rajputs as a whole have not expressed their agreement

with the statement. The corresponding chi-square value of 71.11 is found to be significant at 0.01 level showing that the political aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs and all the Muslim Rajputs respondents do aspire to raise their objections or voice against such political leaders of their areas who baselessly or unfoundedly give communal turn to any event. There seems to be significant variation in the political aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Political Perceptions : Item No. 4**

Majority of the Hindu Rajputs 68.4% do observe that at the time of election most of the contestants hailing from any party make false promises and never attend to them; whereas 0.9% of the respondents remained indifferent; while 30.6% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 97.8% do observe that at the time of elections most of the contestants hailing from any party make false promises and never attend to them whereas 1.4% of the respondents remained indifferent; while 0.7% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 87.55 is found to be significant at 0.01 level showing that political perception of Muslim Rajputs has greater intensity than that of the Hindu Rajputs. Although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that at the time of elections most of the contestants hailing from any party make false promises and never attend to them. There seems to be significant variation in the political perception among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Political Aspirations : Item No. 4**

Majority of the Hindu Rajputs 92.1% do aspire to constantly remind and pressurise the elected members to fulfill their commitments or promises which they made before elections; whereas 1.8% of the respondents remained indifferent; while 5.9% of the respondents have expressed their disagreement with the statement.

Majority of the respondents belonging to the Muslim Rajput community 99.2% do aspire to constantly remind and

pressurise elected members to fulfill their commitments or promises which they made before elections; whereas none has remained indifferent; while 0.7% of the respondents have shown their disagreement with the statement.

The chi-square used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 17.36 is found to be significant at 0.01 level showing that the political aspiration of Muslim Rajputs has greater intensity than that of the Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to constantly remind and pressurise elected members to fulfill their commitments or promises which they made before elections. There seems to be significant variation in the political aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Political Perceptions : Item No. 5**

Majority of the Hindu Rajputs 97.5% do perceive that in their state because of the prevailing political situations or uncertainties five year plans have failed to achieve their desired objectives or goals; whereas 0.9% of

the respondents remained indifferent; while 1.6% of the respondents have expressed their disagreement with the statement.

Majority of the respondents belonging to the Muslim Rajputs community 88.1% do perceive that in their state because of the prevailing political situations or uncertainties five year plans have failed to achieve their desired objectives or goals; whereas 1.0% of the respondents remained indifferent; while 10.7% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between political perceptions and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 20.45 is found to be significant at 0.01 level showing that the political perception of Hindu Rajputs has greater intensity than that of Muslim Rajputs though both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that in their state because of prevailing political situations or uncertainties five year plans have failed to achieve their desired objectives or goals. There seems to be significant variation in the



political perception among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

**Political Aspirations : Item No. 5**

Majority of the respondents belonging to the Hindu Rajput community 93.7% do aspire to join any such socio-political organisation which plan to monitor the working of the departments looking after the projects or programmes initiated under five year plan so that faults be highlighted to the government; whereas 0.9% of the respondents remained indifferent; while 5.3% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 86.3% do aspire to join any such socio-political organisation which plan to monitor the working of the departments looking after the projects or programmes initiated under five year plan so that faults be highlighted to the government; whereas 0.7% of the respondents remained indifferent; while 12.1% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 9.35 is found to be significant at 0.01 level showing that the political aspiration of Hindu Rajputs has greater intensity

than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do aspire to join any such socio-political organisation which plan to monitor the working of the departments looking after the projects or programmes initiated under five year plans so that faults be highlighted to the Government. There seems to be significant variation in the political aspiration among Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Political Perceptions : Item No. 6**

Majority of the Hindu Rajputs 64.6% do perceive that elections in their areas are fought not on the basis of election manifestoes rather on caste or communal lines; whereas 2.5% of the respondents remained indifferent; while 32.8% of the respondents have expressed their disagreement with statement.

All the Muslim Rajputs do perceive that elections in their areas are fought not on the basis of election manifestoes rather on caste or communal lines.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by the religious affiliation. All the respondents among the Muslim Rajputs tend to agree with the statement; whereas Hindu

Rajputs as a whole have not expressed their agreement with the statement. The corresponding chi-square value of 121.04 is found to be significant at 0.01 level showing that the political perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the respondents belonging to the Hindu Rajput community and all the Muslim Rajputs do perceive that elections in their areas are fought not on the basis of election manifestoes rather on caste or communal lines. There seems to be significant variation in the political perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Political Aspirations : Item No. 6**

Majority of the Hindu Rajputs 94.3% do aspire to enlighten the members of their areas to cast their votes on the basis of election manifestoes of the parties and not on the basis of caste or religion; whereas 0.6% of the respondents remained indifferent; while 5.0% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 89.9% do aspire to enlighten the members of their areas to cast their votes on the basis of election manifestoes of the parties and not on the basis of caste or religion; whereas 1.4% of the respondents remained indifferent; while 8.6% of the

respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by the religious affiliation. The larger percentage of the Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 4.14 is found to be significant at 0.05 level showing that the political aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the members of their areas to cast votes on the basis of election manifestoes of the parties and not on the basis of caste or religion. There seems to be a little variation in the political aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Political Perceptions : Item No. 7**

Majority of the Hindu Rajputs 60.9% do perceive that the male members of their community do not encourage women to take part in politics; whereas 2.2% of the respondents remained indifferent; while 36.8% have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 97.8% do observe that the male members of their community do not encourage women to take part in politics; whereas 1.7% of the respondents remained indifferent; while 0.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 118.43 is found to be significant at 0.01 level showing that the political perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do observe that the male members of their communities do not encourage women to take part in politics. There seems to be some variation in the political perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Political Aspirations : Item No. 7**

Majority of the Hindu Rajputs 95.9% do aspire to persue the male members of their community not to discourage women from taking part in the political activities; 0.3% of the respondents remained indifferent;

while 3.8% of the respondents have shown their disagreement with the statement.

Majority of the respondents belonging to the Muslim Rajput community 71.9% do aspire to persue the male members of their community not to discourage women from taking part in political activities; whereas 0.3% of the respondents remained indifferent; while 27.6% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. The larger percentage of the Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 66.39 is found to be significant at 0.01 level showing that the political aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs though both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to persue the male members of their communities not to discourage women from taking part in political activities. There seems to be some variation in the political aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Political Perceptions : Item No. 8**

Majority of the Hindu Rajputs 83.1% do perceive that political contestants of their area at the time of elections in order to exploit voters openly seek help from religious heads/leaders for the purposes of convessing or propaganda; whereas 0.9% of the respondents remained indifferent; while 15.9% of the respondents have expressed their disagreement with the statement.

Majority of the respondents belonging to the Muslim Rajput community 94.2% do perceive that political contestants of their area at the time of elections in order to exploit voters openly seek help from religious heads/leaders for the purposes of convessing or propaganda; whereas 1.4% of the respondents remained indifferent; while 4.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 17.80 is found to be significant at 0.01 level showing that political perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that political contestants of their areas at the time of election in order to exploit voters openly seek help from religious heads/leaders for the purposes of convessing or propaganda. There seems to be a significant variation in the political perception among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

**Political Aspirations : Item No. 8**

Majority of the Hindu Rajputs 81.2% do aspire to openly propagate against the use of the services or utilization of the religious leaders/heads for convessing or propaganda purposes at the time of elections so that voters be saved from exploitation; whereas 0.6% of the respondents remained indifferent; while 18.1% of the respondents have shown their disagreement with the statement.

Majority of the respondents belonging to the Muslim Rajput community 97.1% do aspire to openly propagate against the use of the services or utilization of the religious leaders/heads for convessing or propaganda purposes at the time of elections so that voters be saved from exploitation; whereas 0.7% of the respondents remained indifferent; while 2.0% of the respondents have shown their disagreement with the statement.



The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 37.19 is found to be significant at 0.01 level.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to openly propagate against the use of the services or utilization of the religious leaders/heads for convessing or propaganda purposes at the time of elections so that voters be saved from exploitation. There seems to be some variation in the political aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Political Perceptions : Item No. 9**

Majority of the Hindu Rajputs 75% have expressed their disagreement with the statement that political leaders on false promises exploit Rajput Sabha of their area at the time of elections; whereas 1.8% of the respondents remained indifferent; while 23.1% of the respondents have expressed their agreement with the statement.

Majority of the Muslim Rajputs 99.2% do perceive that political leaders on false promises exploit Rajput Sabha of their area at the time of elections; whereas none

has remained indifferent; while 0.7% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 355.45 is found to be highly significant at 0.01 level showing that political perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs have expressed their disagreement with the statement that political leaders on false promises exploit Rajput Sabha of their area at the time of elections; while on the other hand majority of the Muslim Rajputs have expressed their agreement with the statement. There seems to be significant variation in the political perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Political Aspirations : Item No. 9**

Majority of the Hindu Rajputs 83.1% do aspire to educate the members of Rajput sabha to see that on false promises they are not exploited by the political leaders at the time of elections; whereas 0.9% of the respondents

remained indifferent; while 15.9% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 98.5% do aspire to educate the members of Rajput sabha to see that on false promises they are not exploited by the political leaders at the time of elections; whereas 0.7% of the respondents remained indifferent; while 0.7% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement that of than that of Hindu Rajputs. The corresponding chi-square value of 40.40 is found to be significant at 0.01 level showing that the political aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do aspire to educate the members of Rajput sabha to see that on false promises they are not exploited by the political leaders at the time of elections. There seems to be significant variation in the political aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Political Perceptions : Item No. 10**

Majority of the Hindu Rajputs 97.8% have expressed their disagreement with the statement that panchayat system is properly operative in their areas; whereas 0.3% of the respondents remained indifferent; while 1.8% of the respondents have exhibited their agreement with the statement.

Majority of the respondents belonging to the Muslim Rajput community 95.6% have expressed their disagreement with the statement that panchayat system is properly operative in their areas; whereas 0.7% of the respondents remained indifferent; while 3.5% of the respondents have expressed their agreement with the statement.

This chi-square test used to study the relationship between political perception and religious affiliation indicates that political perception is influenced by religious affiliation. The larger percentage of Hindu and Muslim Rajputs tends to disagree with the statement. The corresponding chi-square value of 1.69 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajput communities have expressed their disagreement with the statement that panchayat system is properly operative in their area. There seems to be insignificant variation in the political perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Political Aspirations : Item No. 10**

Majority of the Hindu Rajputs 97.5% do aspire to work for the proper implementation of panchayat system in their area; whereas 0.6% of the respondents remained indifferent; while 1.8% of the respondents have exhibited their disagreement with the statement.

All the Muslim Rajputs 100% do aspire to work for the implementation of panchayat system in their area.

The chi-square test used to study the relationship between political aspiration and religious affiliation indicates that political aspiration is influenced by the religious affiliation. All the respondents among the Muslim Rajputs tend to agree with the statement; whereas Hindu Rajputs as a whole have not expressed their agreement with the statement. The corresponding chi-square value of 7.04 is found to be significant at 0.01 level showing that political aspiration of Muslim rajputs has greater intensity than that of Hindu Rajputs though both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs and all the Muslim Rajputs do aspire to work for the implementation of panchayat system in their area. There seems to be marginal variation in the political aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

**Table No. 54 : Comparative Analysis of Economic Perceptions and Aspirations among Hindu and Muslim Rajputs of Rajouri district.**

Item NO.	Total No.	HINDU RAJPUTS				Total No	MUSLIM RAJPUTS				x -value	Level of significance				
		YES		NO			YES		NO							
		N	%	N	%		N	%	N	%						
ECONOMIC PERCEPTIONS																
1.	320	243	75.9	3	0.9	74	23.1	278	60	21.5	6	2.1	212	76.2	175.83	0.01
2.	320	139	43.4	6	1.8	175	54.6	278	272	97.8	4	1.4	02	0.7	204.87	0.01
3.	320	201	62.8	4	1.2	115	35.9	278	264	94.9	5	1.7	09	3.2	88.92	0.01
4.	320	238	74.3	3	0.9	79	24.6	278	240	86.3	3	1.0	35	12.5	13.26	0.01
5.	320	276	86.2	4	1.2	40	12.5	278	230	82.7	3	1.0	45	16.1	1.41	Insignificant
6.	320	221	69.0	2	0.6	97	30.3	278	260	93.5	3	1.0	15	5.3	56.57	0.01
7.	320	263	82.1	3	0.9	54	16.8	278	262	94.2	4	1.4	12	4.3	20.18	0.01
8.	320	258	80.6	3	0.9	59	18.4	278	272	97.8	4	1.4	02	0.7	43.75	0.01
9.	320	221	69.0	7	2.2	92	28.7	278	276	99.2	0	0	02	0.7	96.77	0.01
10.	320	198	61.8	3	0.9	119	37.1	278	235	84.5	3	1.0	40	14.3	38.22	0.01
ECONOMIC ASPIRATIONS																
1.	320	251	78.4	10	3.1	59	18.4	278	278	100.0	0	0	0	0	67.76	0.01
2.	320	197	61.5	2	0.6	121	37.8	278	230	82.7	2	0.7	46	16.5	32.66	0.01
3.	320	273	85.3	4	1.2	43	13.4	278	270	97.1	4	1.4	04	1.4	24.84	0.01
4.	320	294	91.8	2	0.6	24	7.5	278	240	86.3	2	0.7	36	11.1	16.12	0.01
5.	320	302	94.3	2	0.6	16	5.0	278	278	100.0	0	0	0	0	4.78	0.05
6.	320	278	86.8	0	0	42	13.1	278	260	93.5	1	0.3	17	6.1	39.24	0.01
7.	320	295	92.1	3	0.9	22	6.9	278	260	93.5	2	0.7	16	5.7	0.40	Insignificant
8.	320	296	92.5	4	1.2	20	6.2	278	278	100.0	0	0	0	0	21.72	0.01
9.	320	288	90.0	5	1.5	27	8.4	278	274	98.5	2	0.7	2	0.7	19.27	0.01
10.	320	298	93.1	3	0.9	19	5.9	278	260	93.5	3	1.0	15	5.3	0.04	Insignificant

## ECONOMIC PERCEPTIONS AND ASPIRATIONS

### Economic Perceptions : Item No. 1

The above table reveals that majority of the Hindu Rajputs 75.9% do perceive that members of their community engaged in agriculture do not get the expected profit of the produce because of the involvement of the middle men; whereas 0.9% of the respondents remained indifferent; while 23.1% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 76.2% have expressed their disagreement with the statement that members of their community engaged in agriculture do not get the expected profit of the produce because of the involvement of the middle men; whereas 2.1% of the respondents remained indifferent; while 21.5% of the respondents have shown their agreement with the statement.

The chi-square test used to study the relationship between economic perception and religious affiliation indicates that economic perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 175.88 is found to be significant at 0.01 level showing that the economic perception of Hindu Rajputs has greater intensity than that of Muslim Rajputs, although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs do perceive that members of their community engaged in agriculture do not get the expected profit of the produce because of involvement of the middle men; while on the other hand majority of the Muslim Rajputs have expressed their disagreement with the statement. There seems to be fairly significant variation in the economic perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Aspirations : Item No. 1**

Majority of the Hindu Rajputs 78.4% do aspire to educate the members of their community engaged in agriculture not to encourage middle men's services in the sale of their products so that they may get direct maximum returns of the profit; whereas 3.1% of the respondents remained indifferent; while 18.4% of the respondents have shown their disagreement with the statement.

All the respondents belonging to the Muslim Rajput community 100% do aspire to educate the members of their community engaged in agriculture not to encourage middle men's services in the sale of their products so that they may get direct maximum returns of the profit.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic aspiration is influenced by religious affiliation. All the respondents among the Muslim



Rajputs tend to agree with the statement; whereas Hindu Rajputs as a whole have not exhibited their agreement with the statement. The corresponding chi-square value of 67.76 is found to be significant at 0.01 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and all the Muslim Rajputs do aspire to educate the members of their communities engaged in agriculture not to encourage middle men's services in the sale of their products so that they may get direct maximum returns of profit. There seems to be some variation in the economic aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Economic Perceptions : Item No. 2**

Majority of the Hindu Rajputs 54.6% have expressed their disagreement with the statement that the members of their community engaged in agriculture are still using traditional tools and implements hence their productivity is low and are thus economically not sound; whereas 1.8% of the respondents remained indifferent; while 43.4% of the respondents have expressed their agreement with the statement.

Majority of the Muslim Rajputs 97.8% do perceive that the members of their community engaged in agriculture are still using traditional tools and implements hence their productivity is low and are thus economically not sound; whereas 1.4% of the respondents remained indifferent; while 0.7% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 204.87 is found to be highly significant at 0.01 level showing that the economic perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs have expressed their disagreement with the statement that the members of their community engaged in agriculture are still using traditional tools and implements hence their productivity is low and thus

economically not sound; while on the other hand majority of the Muslim Rajputs have expressed their agreement with the statement. There seems to be very significant variation in economic perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Economic Aspirations : Item No. 2**

Majority of the Hindu Rajputs 61.5% do aspire to enlighten the members of their community to adopt modern tools and implements in their agricultural pursuits so that their agricultural productivity and financial positions may improve; whereas 0.6% of the respondents remained indifferent; while 37.8% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 82.7% do aspire to enlighten the members of their community to adopt modern tools and implements in their agricultural pursuits so that their agricultural productivity and financial position may improve; whereas 0.7% of the respondents remained indifferent; while 16.5% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic aspiration indicates that economic aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 32.66

is found to be significant at 0.01 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten the members of their communities to adopt modern tools and implements in their agricultural pursuits so that their agricultural productivity and financial positions may improve. There seems to be significant variation in the economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Perceptions : Item No. 3**

Majority of the Hindu Rajputs 62.8% do perceive that the members of their community engaged in agriculture and small cottage industries and residing in the hilly areas are economically backward because on account of lack of transport facilities thus they are unable to send their products outside; whereas 1.2% of the respondents remained indifferent; while 35.9% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 94.9% do perceive that members of their community engaged in agriculture and small cottage industries and residing in the hilly areas are economically backward because on account of lack of transport facilities, thus they are unable to send their

products outside; whereas 1.7% of the respondents remained indifferent; while 3.2% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that the economic perception is influenced by the religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 88.92 is found to be significant at 0.01 level showing that the economic perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that members of their communities engaged in agriculture and small cottage industries and residing in the hilly areas are economically backward because on account of lack of transport facilities thus they are unable to send their products outside. There seems to be some variation in the economic perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Aspirations : Item No. 3**

Majority of the Hindu Rajputs 85.3% do aspire to work for the improvement of the transport facilities in their areas so that agricultural as well as cottage

industries produce be transported outside and they may get better economic return of their products; whereas 1.2% of the respondents remained indifferent; while 13.4% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 97.1% do aspire to work for the improvement of the transport facilities in their areas so that agricultural as well as cottage industries produce be transported outside and they may get better economic return of their products; whereas 1.4% of the respondents remained indifferent; while 1.4% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic aspiration indicates that economic aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 24.84 is found to be significant at 0.01 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to work for the improvement of transport facilities in their areas so that agricultural as well as cottage industries produce be transported out side

and they may get better economic return of their products. There seems to be some variation in the economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Perceptions : Item No. 4**

Majority of the Hindu Rajputs 74.3% do perceive that the educated youths of their community are more interested in securing government jobs in place of their family occupations; whereas 0.9% of the respondents remained indifferent; while 24.6% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 86.3% do perceive that the educated youths of their community are more interested in securing government jobs in place of their family occupation; whereas 1.0% of the respondents remained indifferent; while 12.5% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 13.26 is found to be significant at 0.01 level showing that the economic perception of Muslim Rajputs has greater intensity

than that of Hindu Rajputs, although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that the educated youths of their communities are more interested in securing government jobs in place of their family occupations. There seems to be some variation in the economic perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Aspirations : Item No. 4**

Majority of the Hindu Rajputs 94.3% do aspire to support the demand for reservation of jobs in government services for the Rajput community of their area; whereas 0.6% of the respondents remained indifferent; while 5.0% of the respondents have shown their disagreement with the statement.

All the Muslim Rajputs 100% do aspire to support the demand for reservation of jobs in Government services for the Muslim Rajput community of their area.

The chi-square test used to study the relationship between religious affiliation and economic aspiration indicates that the economic aspiration is influenced by religious affiliation. All the Muslim Rajputs tend to agree with the statement, whereas Hindu rajputs as a whole have not expressed their agreement with the statement. The corresponding chi-square value of 16.12 is found to be



significant at 0.01 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to support the demand for the reservation of jobs in Government services for Rajput communities of their area. There seems to be significant variation in the economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Perceptions : Item No. 5**

Majority of the Hindu rajputs 86.2% do perceive that one of the reasons of economic backwardness in their area is that the male members of their community do not encourage women to engage themselves in any economic activity; whereas 1.2% of the respondents remained indifferent; while 12.5% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 82.7% do perceive that one of the reasons of economic backwardness in their area is that the male members of their community do not encourage women to engage themselves in any economic activity; whereas 1.0% of the respondent remained indifferent; while 16.1% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement as compared to Muslim Rajputs. The corresponding chi-square value of 1.41 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that one of the reasons of economic backwardness in their area is that the male member of their communities do not encourage women to engage themselves in any economic activity. There seems to be insignificant variation in the economic perception among Hindu and Muslim Rajputs residing in Rajouri in this regard.

#### **Economic Aspirations : Item No. 5**

Majority of the Hindu Rajputs 91.8% do aspire to encourage women of their community to engage themselves in economic activities so that the economic status of every family in general and of the area in particular may improve; whereas 0.6% of the respondents remained indifferent; while 7.5% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 86.3% do aspire to encourage women of their community to engage themselves in economic activities so that the economic status of every

family in general and of the area in particular may improve; where as 0.7% of the respondents remained indifferent; while 11.1% of the respondents have exhibited their disagreement.

The chi-square test used to study the relationship between religious affiliation and economic aspiration indicates that economic aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 4.78 is found to be significant at 0.05 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to encourage women of their communities to engage themselves in economic activities so that the economic status of every family in general and of the area in particular may improve. There seems to be a marginal variation in the economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Perceptions : Item No. 6**

Majority of the Hindu Rajputs 69.0% do perceive that some educated youths of their community on account of

unemployment adopt illegal means to earn money to raise their family's economic status; where as 0.6% of the respondents remained indifferent; while 30.3% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 93.5% do observe that some of the educated youths of their community on account of unemployment adopt illegal means to earn money to raise their family's economic status; where as 1.0% of the respondents remained indifferent; while 5.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that the economic perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 56.57 is found to be significant at 0.01 level showing that the economic perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that some educated youths in their communities on account of unemployment adopt illegal

means to earn money to raise their family's economic status. There seems to be some variation in the economic perception among the hindu and Muslim Rajputs of Rajouri in this regard.

**Economic Aspirations : Item No. 6**

Majority of the Hindu Rajputs 86.8% do aspire to educate the youths of their community not to adopt illegal means to earn money rather they should avail the loan facilities and save themselves from legal actions or encounters; whereas none has remained indifferent; while 13.1% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 93.5% do aspire to educate the youths of their community not to adopt illegal means to earn money rather they should avail the loan facilities and save themselves from legal actions or encounters; whereas 0.3% of the respondents remained indifferent; while 6.1% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic aspiration indicates that economic aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends

to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 39.24 is found to be significant at 0.01 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to educate the youths of their communities not to adopt illegal means to earn money rather they should avail the loan facilities and save themselves from legal actions or encounters. There seems to be some variation in the economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Perceptions : Item No. 7**

Majority of the Hindu Rajputs 82.1% do perceive that on account of lack of finances majority of the youths of their community have not succeeded in starting their own independent economic activity like business or trade; whereas 0.9% of the respondents remained indifferent; while 16.8% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 94.2% do perceive that on account of lack of finances majority of the youths

of their community have not succeeded in starting their own independent economic activity like business or trade; where as 1.4% of the respondents remained indifferent; while 4.3% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 20.18 is found to be significant at 0.01 level showing that economic perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that on account of lack finances majority of the youths of their communities have not succeeded in starting their own independent economic activity like business or trade. There seems to be significant variation in the economic perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Aspirations : Item No. 7**

Majority of the Hindu Rajputs 92.1% do aspire to educate the youths of their community to make use of

financial assistance programmes from the governmental agencies to establish their independent economic activity like business and trade; where as 0.9% of the respondents remained indifferent; while 6.9% of the respondents have shown their disagreement with the statement.

Majority of the respondents belonging to the Muslim Rajput community 93.5% do aspire to educate the youths of their community to make use of financial assistance programmes from the governmental agencies to establish their own independent economic activity like business and trade; where as 0.7% of the respondents remained indifferent; while 5.7% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic aspiration indicates that economic aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 0.40 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to educate the youth of their communities to make use of financial assistance programmes from the governmental agencies to establish their independent economic activity like business and trade.



There seems to be insignificant variation in the economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Economic Perceptions : Item No.8**

Majority of the Hindu Rajputs 80.6% do perceive that on account of financial constraints parents of their community are unable to send their children for full or complete education; where as 0.9% of the respondents remained indifferent; while 18.4% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 97.8% do perceive that on account of financial constraints parents of their community are unable to send their children for full or complete education; where as 1.4% of the respondents remained indifferent; while 0.7% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 43.75 is found to be significant at 0.01 level showing that economic perception of Muslim Rajputs has greater intensity

than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim do perceive that on account of financial constraints parents of their communities are unable to send their children for full or complete education. There seems to be significant variation in the economic perception among Hindu and Muslim Rajputs of Rajouri in this regard.

**Economic Aspirations: Item No. 8**

Majority of the Hindu Rajputs 92.5% do aspire to approach the government or social welfare organisations to provide sufficient amount of scholarships to those students of their community who hail from economically backward classes; whereas 1.2% of the respondents remained indifferent; while 6.2% of the respondents have shown their disagreement with the statement.

All the Muslim Rajputs 100% do aspire to approach the government or social welfare organisations to provide sufficient amount of scholarships to those students of their community who hail from economically backward classes.

The chi-square test used to study the relationship  
religious affiliation and economic aspiration

indicates that economic aspiration is influenced by religious affiliation. All the respondents representing Muslim Rajputs tend to agree with the statement; where as Hindu Rajputs as a whole have not exhibited their agreement with the statement. The corresponding chi-square value of 21.72 is found to be significant at 0.01 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs and all the Muslim Rajputs do aspire to approach the government or social welfare organizations to provide sufficient amount of scholarships to those students of their communities who hail from economically backward classes. There seems to be some variation in the economic aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Economic Perceptions : Item No.9**

Majority of the Hindu Rajputs 69.0% do perceive that majority of the capable youths of their community have failed to make use of Jawahar Rozgar Yojna and other schemes meant for economic development; where as 2.2% of the respondents remained indifferent; while 28.7% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 99.2% do perceive that majority of the capable youths of their community have failed to make use of Jawahar Rozgar Yojna and other schemes meant for the economic deveopment; whereas none of the respondents remained indifferent; while 0.7% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic perception is inffluenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 96.77 is found to be significant at 0.01 level showing that the economic perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do observe that majority of the capable youths of their communities have failed to make use of Jawahar Rozgar Yojna and other schemes meant for economic development. There seems to be some variation in the economic perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Economic Aspirations : Item No. 9**

Majority of the Hindu Rajputs 90.0% do aspire to enlighten the deserving youths of their community to take advantage of Jawahar Rozgar Yojna and other similar schemes meant for economic welfare of the masses, where as 1.5% of the respondents remained indifferent; while 8.4% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 98.5% do aspire to enlighten the deserving youths of their community to take advantage of Jawahar Rozgar Yojna and other similar schemes meant for economic welfare of the masses; where as 0.7% of the respondents remained indifferent; while 0.7% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and economic aspiration indicates that economic aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 19.27 is found to be significant at 0.01 level showing that the economic aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do aspire to enlighten the deserving youths of their communities to take advantage of Jawahar Rozgar Yojna and other similar schemes meant for economic welfare of the masses. There seems to be significant variation in economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Economic Perceptions : Item No. 10**

Majority of the respondents belonging to the Hindu Rajput community 61.8% do observe that continuous disturbed conditios have very adversely affected business and trade of their areas; where as 0.9% of the respondents remained indifferent; while 37.1% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 84.5% do perceive that continuous disturbed conditions have very adversely affected business and trade of their areas; where as 1.0% of the respondents remained indifferent; while 14.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic perception indicates that economic perception is influenced by religious affiliation. The larger percentage of Muslim

Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 38.22 is found to be significant at 0.01 level showing that the economic perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do observe that continuous disturbed conditions have very adversely affected business and trade of their areas. There seems to be significant variation in the economic perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Economic Aspirations : Item No. 10**

Majority of the Hindu Rajputs 93.1% do aspire to work in cooperation with others for the maintenance of peace in their areas so that business losses on account of disturbed conditions are recovered and business in future is not adversely affected; whereas 0.9% of the respondents remained indifferent; while 5.9% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 93.5% do aspire to work in cooperation with others for the maintenance of peace in their areas so that business losses on account of disturbed conditions are recovered and business in future

is not adversely affected; whereas 1.0% of the respondents remained indifferent; while 5.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and economic aspiration indicates that the economic aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 0.04 is found to be insignificant.

It can thus be concluded that majority of the respondents belonging to Hindu and Muslim Rajputs hailing from Rajouri do aspire to work in cooperation with others for the maintenance of peace in their areas so that business losses on account of disturbed conditions are recovered and business in future is not adversely affected, there seems to be insignificant variation in the economic aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.



**Table No. 55 : Comparative Analysis of Religious Perceptions and Aspirations among Hindu and Muslim Rajputs of Rajouri district.**

Item No.	Total No.	HINDU RAJPUTS				Total No.	MUSLIM RAJPUTS				X -value	Level of significance				
		YES		NO			YES		NO							
		N	%	N	%		N	%	N	%						
RELIGIOUS PERCEPTIONS																
1.	320	199	62.1	4	1.2	117	36.5	278	180	64.7	4	1.4	94	33.8	0.42	Insignificant
2.	320	262	81.2	3	0.9	55	17.1	278	90	32.3	4	1.4	184	66.1	154.54	0.01
3.	320	268	83.7	4	1.2	48	15.0	278	226	81.2	4	1.4	48	17.2	0.62	Insignificant
4.	320	117	55.3	7	2.2	136	42.5	278	276	99.2	1	0.3	01	0.3	156.57	0.01
5.	320	188	58.7	9	2.8	123	38.4	278	278	100.0	0	0	0	0	147.18	0.01
6.	320	158	49.3	4	1.2	158	49.3	278	224	80.5	5	1.7	49	17.6	62.76	0.01
7.	320	237	74.0	2	0.6	81	25.3	278	216	77.6	3	1.0	59	20.1	1.07	Insignificant
8.	320	289	90.3	4	1.2	27	8.4	278	274	98.5	3	1.0	01	0.3	18.37	0.01
9.	320	248	77.5	7	2.2	65	20.3	278	276	99.2	1	0.3	01	0.3	65.08	0.01
10.	320	291	90.9	3	0.9	26	8.1	278	182	65.4	4	1.4	92	33.0	58.37	0.01
RELIGIOUS ASPIRATIONS																
1.	320	315	98.4	2	0.6	03	0.9	278	278	100.0	0	0	0	0	4.38	0.05
2.	320	315	98.4	2	0.6	03	0.9	278	265	95.3	3	1.0	10	3.5	4.94	0.05
3.	320	194	60.3	2	0.6	124	38.7	278	254	91.3	3	1.0	21	7.5	74.81	0.01
4.	320	302	94.3	1	0.3	17	5.3	278	262	94.2	1	0.3	15	5.3	0.00	Insignificant
5.	320	300	93.7	2	0.6	18	5.6	278	274	98.5	2	0.7	02	0.7	8.94	0.01
6.	320	294	91.8	0	0	26	8.1	278	272	97.8	1	0.3	05	1.0	10.46	0.01
7.	320	294	91.8	2	0.6	24	7.5	278	236	84.8	3	1.0	39	14.0	7.20	0.01
8.	320	308	96.2	2	0.6	10	3.1	278	270	97.1	3	1.0	05	1.0	0.35	Insignificant
9.	320	290	90.3	2	0.6	28	8.8	278	276	99.2	1	0.3	01	0.3	22.01	0.01
10.	320	311	97.1	3	0.9	06	1.8	278	278	100.0	0	0	0	0	7.94	0.01

## RELIGIOUS PERCEPTIONS AND ASPIRATIONS

### Religious Perceptions : Item No. 1

The above table reveals that majority of the Hindu Rajputs 62.1% do perceive that the members of their community offer prayers regularly as prescribed; whereas 1.2% of the respondents remained indifferent; while 36.5% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 64.7% do perceive that the members of their community offers prayers regularly as prescribed; whereas 1.4% of the respondents remained indifferent; while 33.8% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 0.42 is found to be insignificant.

It can thus be concluded that the majority of the Hindu and Muslim Rajputs hailing from Rajouri do perceive that the members of their communities offer prayers regularly as prescribed. There seems to be insignificant variation in religious perception among the Hindu and

Muslim Rajputs in this regard.

**Religious Aspirations : Item No. 1**

Majority of the Hindu Rajputs 98.4% do aspire to educate the members of their community to offer prayers regularly as prescribed; whereas 0.6% of the respondents remained indifferent; while 0.9% of the respondents have shown their disagreement with the statement.

All the Muslim Rajputs 100% do aspire to educate the members of their community to offer prayers regularly as prescribed.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. All the respondents among Muslim Rajputs tend to agree with the statement; whereas Hindu Rajputs as a whole have not exhibited their agreement with the statement. The corresponding chi-square value of 4.38 is found to be significant at 0.05 level showing that the religious aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs and all the Muslim Rajputs do aspire to educate the members of their communities to offer prayers as prescribed. There seems to be very nominal variation in religious aspiration among Hindu and Muslim Rajputs of

Rajouri in this regard.

**Religious Perceptions : Item No. 2**

Majority of the Hindu Rajputs 81.2% do perceive that in the present era on account of mutual distrust religion is being regarded as a dividing force; whereas 0.9% of the respondents remained indifferent; while 17.1% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 66.1% have expressed their disagreement with the statement that in the present era on account of mutual distrust religion is being regarded as a dividing force; 1.4% of the respondents remained indifferent; while 32.3% of the respondents have shown their agreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious perception indicates that religious perception is influenced by the religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement as compared to Muslim Rajputs. The corresponding chi-square value of 154.54 is found to be highly significant at 0.01 level showing that the religious perception of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs do observe that in the present era on account of mutual distrust religion is being regarded as a dividing force; while on the other hand majority of the Muslim Rajputs have shown their disagreement with the statement. There seems to be significant variation in the religious perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Religious Aspirations : Item No. 2**

Majority of the Hindu Rajputs 98.4% do aspire to work for the removal of growing mutual distrust among the members of their area so that religion may not be regarded as a dividing force; whereas 0.6% of the respondents remained indifferent; while 0.9% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 95.3% do aspire to work for the removal of growing mutual distrust among the members of their area so that religion may not be regarded as a dividing force; whereas 1.0% of the respondents remained indifferent; while 3.5% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of

Muslim Rajputs. The corresponding chi-square value of 4.94 is found to be significant at 0.05 level showing that the religious aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to work for the removal of growing mutual distrust among the members of their area so that religion may not be regarded as a dividing force. There seems to be nominal variation in the religious aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Perceptions : Item No. 3**

Majority of the Hindu Rajputs 83.7% do observe that in recent times growing religious fundamentalism has assumed an alarming position as it has done great harm to humanity; whereas 1.2% of the respondents remained indifferent; while 15.0% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 81.2% do perceive that in recent times growing religious fundamentalism has assumed an alarming position as it has done great harm to humanity whereas 1.4% of the respondents remained indifferent; while 17.2% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 0.62 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do perceive that in recent times growing religious fundamentalism has assumed an alarming position as it has done great harm to humanity. There seems to be insignificant variation in the religious aspiration among the Hindu and Muslim rajputs of Rajouri in this regard.

#### **Religious Aspirations : Item No. 3**

Majority of the Hindu Rajputs 60.3% do aspire to become a member or start an organisation which may help in controlling the growing fundamentalism so that humanity be saved; whereas 0.6% of the respondents remained indifferent; while 38.7% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 91.3% do aspire to become a member or start an organisation which may help in controlling the growing fundamentalism; whereas 1.0% of the respondents remained indifferent; while 7.5% of the

respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 74.81 is found to be significant at 0.01 level showing that the religious aspiration of Muslim Rajput has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do aspire to become a member or start an organisation which may help in controlling the growing fundamentalism so that humanity be saved. There seems to be some variation in the religious aspiration among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

#### **Religious Perceptions : Item No. 4**

Majority of the Hindu Rajputs 55.3% do perceive that the preachers of religion these days are more engaged in other activities in place of religious duties and commitments; whereas 2.2% of the respondents remained indifferent; while 42.5% of the respondents have exhibited their disagreement with the statement.



Majority of the Muslim Rajputs 99.2% do observe that the preachers of religion these days are more engaged in other activities in place of religious duties and commitments; whereas 0.3% of the respondents remained indifferent; while 0.3% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 156.57 is found to be highly significant at 0.01 level showing that religious perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs, although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that the preachers of religion these days are more engaged in other activities in place of religious duties and commitments. There seems to be significant variation in religious perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Aspirations : Item No. 4**

Majority of the Hindu Rajputs 94.3% do aspire to raise their voice against such religious preachers who engage themselves more in other activities in place of

their religious duties and commitments; whereas 0.3% of the respondents remained indifferent; while 5.3% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 94.2% do aspire to raise their voice against such religious preachers who engage themselves more in other activities in place of their religious duties and commitment; whereas 0.3% of the respondents remained indifferent; while 5.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement as compared to Muslim Rajputs. The corresponding chi-square value of 0.00 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to raise their voice against such religious preachers who engage themselves more in other activities in place of their religious duties and commitments. There seems to be little variation in the religious aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Religious Perceptions : Item No. 5**

Majority of the Hindu Rajputs 58.7% do observe that the religious leaders of their community accept offers from political parties for canvassing at the time of election because of their own vested economic and political gain; whereas 2.8% of the respondents remained indifferent; while 38.4% of the respondents have shown their disagreement with the statement.

All the Muslim Rajputs 100% do perceive that the religious leaders of their community accept offers from political parties for canvassing at the time of elections because of their own vested economic and political gain.

The chi-square test used to study the relationship between religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. All the respondents among Muslim Rajputs tend to agree with the statement; whereas Hindu Rajputs as a whole have not expressed their agreement with the statement. The corresponding chi-square value of 147.18 is found to be highly significant at 0.01 level showing that religious perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and all the Muslim Rajputs respondents do perceive that the religious leaders of their community accept offers from

political parties for convessing at the time of elections because of their own vested economic and political gains. There seems to be significant variation in the religious perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Religious Aspirations : Item No. 5**

Majority of the Hindu Rajputs 93.7% do aspire to condemn such religious leaders of their community who because of their own vested interest accept the offers from political parties for convessing purposes at the time of elections; whereas 0.6% of the respondents remained indifferent; while 5.6% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 98.5% do aspire to condemn such religious leaders of their community who because of their own vested interest accept the offers from political parties for convessing purposes at the time of elections; whereas 0.7% of the respondents remained indifferent; while 0.7% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tendsto agree with the statement than that of Hindu Rajputs. The corresponding chi-square value 8.94 is found

to be significant at 0.01 level showing that religious aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs.

It can thus be concluded that majority of the Hindu and Muslim Rajputs hailing from Rajouri do aspire to condemn such religious leaders of their communities who because of their own vested interest accept the offers from political parties for canvassing purposes at the time of elections. There seems to be marginal variation in the religious aspiration among the Hindu and Muslim Rajputs residing in Rajouri in this regard.

#### **Religious Perceptions : Item No. 6**

49.3% of the respondents belonging to the Hindu Rajput community do perceive that funds collected in the name of religion are not utilized judiciously by the religious propagandists as per their declared objectives; whereas 1.2% of the respondents remained indifferent; while 49.3% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 80.5% do observe that funds collected in the name of religion are not utilized judiciously by the religious propagandists as per their declared objectives; whereas 1.7% of the respondents remained indifferent; while 17.6% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 62.76 is found to be significant at 0.01 level showing that the religious perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs.

It can thus be concluded that majority of the Muslim Rajputs and nearly fifty percent Hindu Rajputs do observe that funds collected in the name of religion are not utilized judiciously by the religious propagandist as per their declared objectives. There seems to be significant variation in the religious perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Aspirations : Item No. 6**

Majority of the Hindu Rajputs 91.8% do aspire to raise their voice against such religious propagandists who misuse the funds collected in the name of religion and do not use for the declared religious objectives; whereas none has remained indifferent; while 8.1% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 97.8% do aspire to raise their voice against such religious propagandists who misuse the funds collected in the name of religion and do

not use for the declared religious objectives; whereas 0.3% of the respondents remained indifferent; while 1.0% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 10.46 is found to be significant at 0.01 level showing that the religious aspiration of Muslim Rajputs has greater intensity as compared to Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to raise their voice against such religious propagandists who misuse the funds collected in the name of religion and do not use for the declared religious objectives. There seems to be significant variation in the religious aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Perceptions : Item No. 7**

Majority of the Hindu Rajputs 74.0% do perceive that the members of their community on account of prevailing situations of uncertainty and growing mutual distrust

hesitate to participate in the religious festivities of the members of other community; whereas 0.6% of the respondents remained indifferent; while 25.3% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 77.6% do perceive that the members of their community on account of prevailing situation of uncertainty and growing mutual distrust hesitate to participate in the religious festivities of the members of other community; whereas 1.0% of the respondents remained indifferent; while 20.1% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between the religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 1.07 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that the members of their communities on account of prevailing situations of uncertainties and growing mutual distrust hesitate to participate in the religious festivities of the members of other community. There seems to be insignificant variation in the religious perception among the Hindu and Muslim Rajputs of Rajouri in this regard.



**Religious Aspirations : Item No. 7**

Majority of the Hindu Rajputs 91.8% do aspire to work for the normalization of the present situations of uncertainty and for the removal of the prevailing mutual distrust so that the members of their community may feel encouraged to join the religious festivities of other communities; whereas 0.6% of the respondents remained indifferent; while 7.5% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 84.8% do aspire to work for the normalization of the present situation of uncertainty and for the removal of the prevailing mutual distrust so that the member of their community may feel encouraged to join the religious festivities of other communities; whereas 1.0% of the respondents remained indifferent; while 14.0% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. The larger percentage of Hindu Rajputs tends to agree with the statement than that of Muslim Rajputs. The corresponding chi-square value of 7.20 is found to be significant at 0.01 level, showing that religious aspiration of Hindu Rajputs has greater intensity than that of Muslim Rajputs.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to work for the normalization of the present situation of uncertainty and for the removal of the prevailing mutual distrust so that the members of their communities may feel encouraged to join the religious festivities of other communities. There seems to be some variation in the religious aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Perceptions : Item No. 8**

Majority of the Hindu Rajputs 90.3% do observe that the members of their community extend equal respect to other religions; where as 1.2% of the respondents remained indifferent; while 8.4% of the respondents have shown their disagreement with the statement.

Majority of the Muslim Rajputs 98.5% do observe that the members of their community extend equal respect to other religions; where as 1.0% of the respondents remained indifferent; while 0.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 18.37 is found to be significant at 0.01 level showing that the

religious perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that the members of their communities extend equal respect to other religions. There seems to be some variation in the religious perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Religious Aspirations : Item No. 8**

Majority of the Hindu Rajputs 96.2% do aspire to enlighten such members of their community who on account of ignorance or deliberately do not extend equal respect to all religions to change their out look and extend equal respect to other religious; where as 0.6% of the respondents remained indifferent; while 3.1% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 97.1% do aspire to enlighten such members of their community who on account of ignorance or deliberately do not extend equal respect to all religions to change their outlook and extend equal respect to other religions; whereas 1.0% of the respondents remained indifferent; while 1.0% of the respondents have exhibited their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that the religious aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value of 0.35 is found to be insignificant.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to enlighten such members of their communities who on account of ignorance or deliberately do not extend equal respect to all religions to change their outlook and extend equal respect to other religions. There seems to be insignificant variation in the religious aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Perceptions : Item No. 9**

Majority of the Hindu Rajputs 77.5% do observe that different preachers of religion of their community often disagree among themselves in respect to the interpretation of the religious scriptures which leads to confusion and misunderstanding among the masses; whereas 2.2% of the respondents remained indifferent; while 20.3% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 99.2% do observe that different preachers of religion of their community often disagree among themselves in respect to the interpretation of the religious scriptures which leads to confusion and misunderstanding among the masses; whereas 0.3% of the respondents remained indifferent; while 0.3% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious perception indicates religious perception is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement than that of Hindu Rajputs. The corresponding chi-square value 65.08 is found to be significant at 0.01 level showing that religious perception of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that different preachers of religion of their communities often disagree among themselves in respect to the interpretation of the religious scriptures which leads to confusion and misunderstanding among the masses. There seems to be significant variation in the religious perception among the Hindu and Muslim Rajputs hailing from Rajouri in this regard.

**Religious Aspirations : Item No. 9**

Majority of the Hindu Rajputs 90.3% do aspire to suggest to such religious preachers who differ in their religious interpretations first to clarify among themselves before preaching to common people; whereas 0.6% of the respondents remained indifferent; while 8.8% of the respondents have exhibited their disagreement with the statement.

Majority of the Muslim Rajputs 99.2% do aspire to suggest to such religious preachers who differ in their religious interpretations first to clarify among themselves before preaching to common people; whereas 0.3% of the respondents remained indifferent; while 1.0% of the respondents have shown their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious aspiration indicates that religious aspiration is influenced by religious affiliation. The larger percentage of Muslim Rajputs tends to agree with the statement as compared to Hindu Rajputs. The corresponding chi-square value of 22.01 is found to be significant at 0.01 level showing that the religious aspiration of Muslim Rajputs has greater intensity than, that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do aspire to suggest to such religious preachers who differ in their religious interpretations first to clarify among themselves before preaching to common people. There seems to be significant variation in the religious aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Perceptions : Item No. 10**

Majority of the Hindu Rajputs 90.9% do observe that members of their community on the basis of religion are discriminated in all sphere of life; whereas 0.9% of the respondents remained indifferent; while 8.1% of the respondents have expressed their disagreement with the statement.

Majority of the Muslim Rajputs 65.4% do observe that members of their community on the basis of religion are discriminated in all sphere of life; whereas 1.4% of the respondents remained indiferent; while 33.0% of the respondents have expressed their disagreement with the statement.

The chi-square test used to study the relationship between religious affiliation and religious perception indicates that religious perception is influenced by religious affiliation. The larger percentage of Hindu

Rajputs tends to agree with the statement as compared to Muslim Rajputs. The corresponding chi-square value of 58.37 is found to be significant at 0.01 level showing that the religious perception of Hindu Rajputs has greater intensity than that of Muslim Rajputs although both have same direction.

It can thus be concluded that majority of the Hindu and Muslim Rajputs do perceive that members of their communities on the basis of religion are discriminated in all sphere of life. There seems to be some variation in the religious perception among the Hindu and Muslim Rajputs of Rajouri in this regard.

#### **Religious Aspirations : Item No. 10**

Majority of the Hindu Rajputs 97.1% do aspire to fight against the practice of discrimination on the basis of religion in matters of life; whereas 0.9% of the respondents remained indifferent; while 1.8% of the respondents have shown their disagreement with the statement.

All the respondents belonging to Muslim Rajput community 100% do aspire to fight against the practice of discrimination on the basis of religion in matters of life.

The chi-square test used to study the relationship between religious affiliation and religious aspiration



indicates that religious aspiration is influenced by religious affiliation. All the respondents among Muslim Rajputs tend to agree with the statement; where as Hindu Rajputs as a whole have not expressed their agreement with the statement. The corresponding chi-square value of 7.94 is found to be significant at 0.01 level showing that the religious aspiration of Muslim Rajputs has greater intensity than that of Hindu Rajputs although both have the same direction.

It can thus be concluded that majority of the Hindu Rajputs and all the Muslim Rajputs do aspire to fight against the practice of discrimination on the basis of religion in matters of life. There seems to be significant variation in the religious aspiration among the Hindu and Muslim Rajputs of Rajouri in this regard.

**Table No. 56 : Social Perceptions and Aspirations of total Rajputs hailing from Rajouri district.**

Item	Social	Total	YES		I		NO		x <sup>2</sup> value	Level of significance
			N	%	N	%	N	%		
1.	Perception	598	571	95.4	4	0.6	23	3.8	494.88	0.01
	Aspiration	598	522	87.2	7	1.1	69	11.5	332.64	0.01
2.	Perception	598	484	80.9	7	1.1	107	17.8	228.93	0.01
	Aspiration	598	439	73.4	7	1.1	152	25.4	131.19	0.01
3.	Perception	598	333	55.6	8	1.3	257	42.9	7.73	0.01
	Aspiration	598	375	62.7	7	1.1	216	36.1	39.64	0.01
4.	Perception	598	338	56.5	9	1.5	251	41.9	10.17	0.01
	Aspiration	598	475	79.4	5	0.8	118	19.7	207.20	0.01
5.	Perception	598	499	83.4	5	0.8	94	15.7	267.55	0.01
	Aspiration	598	565	94.4	3	0.5	30	5.0	473.28	0.01
6.	Perception	598	431	72.0	6	1.0	161	26.9	116.55	0.01
	Aspiration	598	456	76.2	5	0.8	137	22.9	164.28	0.01
7.	Perception	598	303	50.6	7	1.1	288	48.1	0.11	Insignificant
	Aspiration	598	512	85.6	4	0.6	82	13.7	303.47	0.01
8.	Perception	598	311	52.0	7	1.1	280	46.8	0.96	Insignificant
	Aspiration	598	534	89.2	4	0.6	60	10.0	369.40	0.01
9.	Perception	598	524	87.6	6	1.0	68	11.3	33.62	0.01
	Aspiration	598	449	75.0	6	1.0	143	23.9	150.50	0.01
10.	Perception	598	281	46.9	8	1.3	309	51.6	2.17	Insignificant
	Aspiration	598	570	95.3	6	1.0	22	3.6	491.24	0.01

## **ANALYSIS AND INTERPRETATION OF THE DATA BASED ON TOTAL SAMPLE**

### **SOCIAL PERCEPTIONS AND ASPIRATIONS**

#### **Social Perceptions : Item No. 1**

The above table reveals that majority of the respondents 95.4% do perceive that on account of emerging nuclear family patterns the traditional bonds of familial relationship have weakened; whereas 0.6% of the respondents have expressed their indifference towards the statement; while 3.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on social perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 494.88 which is highly significant beyond 0.01 level.

#### **Social Aspirations : Item No. 1**

Majority of the respondents 87.2% do aspire to educate the members of their community to interact among themselves regularly so that the bonds of familial relationship are not weakened; whereas 1.1% of the respondents have shown their indifference; while 11.5% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on social aspiration indicates that out of the total respondents majority of them tends to agree with the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 332.64 which is highly significant beyond 0.01 level.

It can thus be concluded that majority of the Rajputs hailing from the Rajouri district do perceive that on account of emerging nuclear family patterns the traditional bonds of familial relationship have weakened; on the other hand majority of the respondents do aspire to retain the bonds of familial relationship through the process of regular interaction among the members of their community.

#### **Social Perceptions : Item No. 2**

Majority of the respondents 80.9% do perceive that the traditional customs and rituals in the present era are still regulating and controlling the way of life of the members of their community; whereas 1.1% of the respondents remained indifferent; while 17.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item no. 2 on social perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square

value to test the hypothesis of no difference between the frequencies on the two categories is found to be 228.93 which is highly significant beyond 0.01 level.

**Social Aspirations : Item No. 2**

Majority of the respondents 73.4% do aspire to enlighten the members of their community to regulate and control their way of life on rationalistic and scientific principles; whereas 1.1% of the respondents remained indifferent; while 25.4% of the respondents have shown their disagreement with the statement.

The distribution of frequencies of the categories of Item No. 2 on social aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 131.19 which is significant beyond 0.01 level.

It can thus be concluded that majority of the subjects do perceive that traditional customs and rituals are still controlling the way of life of the members of their community; on the other hand majority of the respondents do aspire to educate the members of their community to regulate and control their way of life on rationalistic and scientific principles.

**Social Perceptions : Item No. 3**

Majority of the respondents 55.6% do perceive that the members of their community because of religious considerations do not follow family planning programmes; whereas 1.3% of the respondents have expressed their indifference; while 42.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on social perception indicates that out of the total sample majority of the subjects tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 7.73 which is significant at 0.01 level.

**Social Aspirations : Item No. 3**

Majority of the respondents 62.7% do aspire to enlighten the members of their community about the scientific usefulness and social economic importance of family planning so that their linking of religion with family planning be weakened; whereas 1.1% of the subjects remained indifferent; while 36.1% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on social aspiration indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. This chi-square value

to test the hypothesis of no difference between the frequencies on the two categories is found to be 39.64 which is significant at 0.01.

It can thus be concluded that majority of the respondents do perceive that due to religious considerations the people of their community do not follow family planning programme; whereas on the other hand majority of the respondents do aspire to educate the members of their community about the usefulness and social economic importance of family planning so that their linking of religion to family planning be weakened.

#### **Social Perceptions : Item No. 4**

Majority of the respondents 56.5% do perceive that members of their community on account less effective impact of family planning publicity and propaganda are still ignorant about the usefulness of family planning; whereas 1.5% of the respondents remained indifferent; while 41.9% of the subjects have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 4 on social perception indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 10.17 which is significant at 0.01 level.

**Social Aspirations : Item No. 4**

Majority of the respondents 79.4% do aspire to inform the concerned family planning authorities to modify their prevailing publicity and propaganda techniques in such a way so that they may become more effective or result oriented; whereas 0.8% of the respondents have shown their indifferent ; while 19.7% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 4 on social aspiration indicates that out of the total sample majority of the subjects tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 207.20 which is significant at 0.01 level.

It can thus be concluded that majority of the subjects do perceive that the lack of impact of publicity and propaganda on family planning programmes in the area; while on the other hand majority of the respondents do aspire to draw the attention of the concerned authorities to modify the prevailing techniques and methods of publicity related to family planning programmes.

**Social Perceptions : Item No. 5**

Majority of the respondents 83.4% do perceive that there is a great lack of voluntary social organisations in their areas to look after the problems regarding the



socio-economic upliftment of the members of their community; whereas 0.8% of the respondents remained indifferent; while 15.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 5 on social perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 267.55 which is highly significant beyond 0.01 level.

#### **Social Aspirations : Item No. 5**

Majority of the respondents 94.4% do aspire to organize social voluntary organisations in their area which may look after the problems of socio-economic upliftment of the members of their community; whereas 0.5% of the respondents remained indifferent; while 5.0% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item no. 5 on social aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 473.28 which is highly significant beyond 0.01 level.

It can thus be concluded that majority of the respondents hailing from the entire district of Rajouri do perceive that there is a great lack of voluntary social organisations in their area to look after the problems regarding the socio-economic upliftment of the members of their community; on the other hand majority of the respondents do aspire to organize some voluntary social organisations in their areas for the welfare of the members of their community.

#### **Social Perceptions : Item No. 6**

Majority of the respondents 72.0% do perceive that women of their community do not enjoy equal status in matters of family affairs; whereas 1.0% of the respondents have shown their indifference; while 26.9% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on social perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 116.55 which is significant at 0.01 level.

#### **Social Aspirations : Item No. 6**

Majority of the respondents 76.2% do aspire to enlighten the members of their community to extend equal

freedom to women in family affairs; whereas 0.8% of the respondents remained indifferent; while 22.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 of social aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 164.88 which is significant at 0.01 level.

It can thus be concluded that majority of the respondents hailing from the Rajouri district do perceive that women of their community do not enjoy equal status in the familial affairs; on the other hand majority of the respondents do aspire to enlighten the members of their community to extend equal freedom to women in the affairs of the family.

#### **Social Perceptions : Item No. 7**

Majority of the respondents 50.6% do perceive that marriages in their community are settled on the basis of the economic and social status of the family; whereas 1.1% of the respondents remained indifferent; while 48.1% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on social perception indicates that majority of the respondents out of total sample tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 0.11 which is insignificant.

**Social Aspirations : Item No. 7**

Majority of the respondents 85.6% do aspire to enlighten the members of their community to settle the marriages on the basis of educational accomplishments and not only on the basis of economic and social status of the family; whereas 0.6% of the respondents remained indifferent; while 13.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on social aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 303.47 which is highly significant beyond 0.01 level.

It can thus be concluded that majority of the respondents hailing from the Rajouri district do perceive that the people of their community settle their marriages

on the basis of economic and social status of the family; on the other hand majority of the subjects of the same area aspire to educate the members of their community to settle marriages on the basis of educational accomplishments and not only on the basis of the economic and social status.

**Social Perceptions : Item No. 8**

Majority of the respondents 52.0% do perceive that boy's parents demand cash or kind from the parents of the girls before finalizing the marriage alliances; whereas 1.1% of the respondents remained indifferent; while 46.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on social perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 0.96 which is insignificant.

**Social Aspirations : Item No. 8**

Majority of the respondents 89.2% do aspire to raise their voice against the prevailing practice of demand in kind or cash by the boys' parents before finalizing the marriage proposals; whereas 0.6% of the respondents remained indifferent; while 10.0% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on social aspiration indicates that out of total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 369.40 which is highly significant at 0.01 level.

It can thus be concluded that majority of the subjects hailing from Rajouri district do perceive that some members of their community demand cash or kind from the parents of the girls before finalizing the marriage proposals; on the other hand majority of the respondents do aspire to raise their voice against the prevailing practice of demand in kind or cash by the boy's parents before finalizing the marriage proposals.

#### **Social Perceptions : Item No. 9**

Majority of the respondents 87.6% do perceive that prevailing political happenings have very adversely affected the traditional bonds of interactions among the members of their own community and other communities; whereas 1.0% remained indifferent; will 11.3% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No.9 on social perception indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the

frequencies on the two categories is found to be 33.62 which is significant at 0.01 level.

**Social Aspirations : Item No. 9**

Majority of the respondents 75.0% do aspire to work against the prevailing political happenings so that the traditional cordial relationships among the members of their own and other communities may be revived; whereas 1.0% of the respondents remained indifferent; while 23.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 9 on social aspiration indicates that out of total sample majority of the subjects tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 150.50 which is significant at 0.01 level.

It can thus be concluded that majority of the respondents hailing from Rajouri do perceive that the prevailing political happenings have very adversely affected the traditional bonds of interactions among the members of their own and other communities; on the other hand majority of the subjects hailing from the same area do aspire to work against prevailing political happenings so that the cordial relationships among the members of their own and other communities may be revived.

**Social Perceptions : Item No. 10**

Majority of the respondents 51.6% have expressed their disagreement with the statement that the practice of divorce has become fairly common in their community and has done great harm; whereas 1.3% of the respondents remained indifferent; while on the other hand 46.3% of the respondents have expressed their agreement with the statement.

The distribution of the frequencies on the categories of Item No. 10 on social perception indicates that out of the total sample majority of the respondents do not agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 2.17 which is insignificant.

**Social Aspirations : Item No. 10**

Majority of the respondents 95.3% do aspire to educate the youths of their community not to encourage divorce so the families may be saved from breakdown; whereas 1.0% of the respondents remained indifferent; while 3.6% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 10 on social aspiration indicates that out of the total sample majority of the subjects tends to agree with idea mentioned in the statement. The chi-square value



to test the hypothesis of no difference between the frequencies on the two categories is found to be 491.24 which is highly significant beyond 0.01 level.

It can thus be concluded that though majority of the respondents do not observe that divorce has become fairly common in their community and has done great harm; whereas on the other hand majority of the subjects do aspire to educate the youths of their community not to encourage divorce so that families may be saved from breakdown.

**Table No. 57 : Educational Perceptions and Aspirations of total Rajputs hailing from Rajouri district.**

Item	Educational	Total	YES		I		NO		x <sup>2</sup> value	Level of significance
			N	%	N	%	N	%		
1.	Perception	598	453	75.7	8	1.3	137	22.9	158.64	0.01
	Aspiration	598	567	94.8	6	1.0	25	4.1	480.43	0.01
2.	Perception	598	371	62.0	7	1.1	220	37.7	34.68	0.01
	Aspiration	598	543	90.8	6	1.0	49	8.1	398.23	0.01
3.	Perception	598	340	56.8	7	1.1	251	41.9	11.24	0.01
	Aspiration	598	551	92.1	6	1.0	41	6.8	424.78	0.01
4.	Perception	598	458	76.5	2	0.3	138	23.0	169.10	0.01
	Aspiration	598	524	87.6	7	1.1	67	11.2	338.63	0.01
5.	Perception	598	389	65.0	8	1.3	201	33.6	54.18	0.01
	Aspiration	598	516	86.2	4	0.6	78	13.0	314.98	0.01
6.	Perception	598	422	70.5	5	0.8	171	28.5	101.20	0.01
	Aspiration	598	552	92.3	3	0.5	43	7.1	428.15	0.01
7.	Perception	598	525	87.7	7	1.1	66	11.0	341.65	0.01
	Aspiration	598	563	94.1	7	1.1	28	4.6	466.19	0.01
8.	Perception	598	560	93.6	5	0.8	33	5.5	455.66	0.01
	Aspiration	598	581	97.1	5	0.8	12	2.0	531.93	0.01
9.	Perception	598	347	58.0	7	1.1	244	40.8	15.41	0.01
	Aspiration	598	550	91.9	8	1.3	40	6.6	421.41	0.01
10.	Perception	598	588	98.3	1	0.1	9	1.5	558.69	0.01
	Aspiration	598	589	98.4	2	0.3	7	1.1	562.54	0.01

**EDUCATIONAL PERCEPTIONS AND ASPIRATIONS****Educational Perceptions : Item No. 1**

The above table reveals that majority of the respondents 75.7% do perceive that keeping in view the size of the population of their areas the number of educational institutions are less; whereas 1.3% of the respondents remained indifferent; while 22.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on educational perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 158.64 which is highly significant beyond 0.01 level.

**Educational Aspirations : Item No. 1**

Majority of the respondents 94.8% do aspire to contact and request leaders and donors so that the some more educational institutions are established in their areas; whereas 1.0% of the respondents remained indifferent; while 4.1% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on educational aspiration indicates that out of the total sample majority of the respondents tends to

agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is found to be 480.43 which is highly significant at 0.01 level.

It can thus be concluded that majority of the subjects hailing from Rajouri district do perceive that there are less educational institutions keeping in view the size of population but on the other hand majority of the respondents do aspire to contact leaders and donors so that some more educational institutions are established in their areas.

#### **Educational Perceptions : Item No. 2**

Majority of the respondents 62.0% do perceive that the parents of their community are ignorant about the importance of children's education; whereas 1.1% of the respondents remained indifferent; while 37.7% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 2 on educational perception indicates that majority of the respondents tends to agree with the idea inherent in the statement. The calculated chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 34.68 which is significant at 0.01 level.

**Educational Aspirations : Item No. 2**

Majority of the respondents 90.8% do aspire to enlighten the parents of their community to attend adult education programmes so that they may gain knowledge about the importance of education; whereas 1.0% of the respondents have expressed their indifference; while 8.1% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 2 on educational aspiration indicates that majority of the respondents out of the total sample tends to agree with idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 398.23 which is highly significant at 0.01 level.

It can thus be concluded that majority of the respondents hailing from Rajouri district do perceive that parents of their areas are ignorant about the importance of children's education; on the other hand majority of the subjects do aspire to enlighten the parents of their community to attend adult education programmes to gain knowledge about the importance of education.

**Educational Perceptions : Item No. 3**

Majority of the respondents 56.8% do perceive that the parents of their community are comparatively more interested in importing religious education in place of

scientific and rationalistic education to their children; whereas 1.1% of the respondents remained indifferent; while 41.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on educational perception indicates that out of the total sample majority of the respondents tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 11.24 which is significant at 0.01 level.

#### **Educational Aspirations : Item No. 3**

Majority of the respondents 92.1% do aspire to enlighten the members of their community about the importance of scientific and rationalistic education so that they may not confine their children for religious education alone; whereas 1.0% of the respondents remained indifferent; while 6.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on educational aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 424.78 which is highly significant at 0.01 level.

It can thus be concluded that the majority of the respondents hailing from Rajouri district do perceive that the parents of their community are more interested in imparting religious education to their children in comparison of scientific and rational education; on the other hand majority of the respondents do aspire to enlighten the members of their community about the importance of scientific and rationalistic education so that they may not confine their childrens for religious education alone.

#### **Educational Perceptions : Item No. 4**

Majority of the respondents 76.5% do perceive that appointment of the teachers in their areas are not made on the basis of merit rather political or monetary pressures are more operative these days; whereas 0.3% of the respondents remained indifferent; while 23.0% of the respondents have shown their disagreement with statement.

The distribution of frequencies on the categories of Item no. 4 on educational perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 169.10 which is significant at 0.01 level.

**Educational Aspirations : Item No. 4**

Majority of the respondents 87.6% do aspire to raise their voice that the teachers in educational institutions be appointed purely on the basis of merit and not on any other criteria; whereas 1.1% of the respondents remained indifferent; while 11.2% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 4 on educational aspiration indicates that majority of the respondents out of the total sample tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 338.63 which is significant at 0.01 level.

It can thus be concluded that the majority of the respondents hailing from Rajouri district do perceive that the teachers for educational institutions are selected on the basis of political or monetary pressures but not on the basis of merits; on the other hand majority of the subjects do aspire to raise their voice that the teachers in educational institutions be appointed purely on the basis of merit and not on any other criteria.

**Educational Perceptions : Item No. 5**

Majority of the respondents 65.0% do perceive that leaders of their community after independence took no sincere interest in the development of women's education;



whereas 1.3% of the respondents remained indifferent; while 33.6% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 5 on the educational perception indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square values to test the hypothesis of no difference between the frequencies on the two categories is found to be 54.18 which is significant at 0.01 level.

#### **Educational Aspirations : Item No. 5**

Majority of the respondents 86.2% do aspire to seek help from the present leadership and some social organisations for the educational upliftment of the women of their community; whereas 0.6% of the respondents remained indifferent; while 13.0% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 5 on educational aspiration indicates that out of the total sample majority of the subject tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is found to be 314.98 which is highly significant at 0.01 level.

It can thus be concluded that majority of the subjects hailing from Rajouri do perceive that the leaders

of their community after independence took no sincere interest in development of women's education; on the other hand majority of the respondents hailing from the same area do aspire to seek help from the present leadership and some social organisations for the educational upliftment of women of their community.

**Educational Perceptions : Item No. 6**

Majority of the respondents 70.5% do perceive that the members of their community do not realize that education is the main factor for the wholesome development of human personality; whereas 0.8% of the respondents remained indifferent; while 28.5% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on educational perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 101.20 which is significant at 0.01 level.

**Educational Aspirations : Item No. 6**

Majority of the respondents 92.3% do aspire to educate the members of their community about the importance of education for the wholesome development of human personality; whereas 0.5% of the respondents remained

indifferent; while 7.1% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on educational aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 428.15 which is highly significant at 0.01 level.

It can thus be concluded that majority of the subjects of Rajouri district do perceive that the members of their community are ignorant about the importance of education; on the other hand majority of the respondents hailing from Rajouri do aspire to educate the members of their community about the importance of education for the wholesome development of human personality.

#### **Educational Perceptions : Item No. 7**

Majority of the respondents 87.7% do perceive that the members of their community on account of lack of education remain economically and politically backward; whereas 1.1% of the respondents remained indifferent; while 11.0% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on educational perception indicates that out of the total sample majority of the respondents tends to

agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 341.65 which is highly significant at 0.01 level.

#### **Educational Aspirations : Item No. 7**

Majority of the respondents 94.1% do aspire to educate the youths of their community to receive maximum education so that they may not remain economically and politically backward; whereas 1.1% of the respondents remained indifferent; while 4.6% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on educational aspiration indicates that out of the total sample majority of the subjects tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is found to be 466.19 which is highly significant at 0.01 level.

It can thus be concluded that majority of the subjects hailing from Rajouri district do perceive that on account of lack of education the members of their community remain economically and politically backward; on the other hand the majority of the respondents hailing from Rajouri district do aspire to educate the members of their community to receive maximum education so that they may not remain economically and politically backward.

**Educational Perceptions : Item No. 8**

Majority of the respondents 93.6% do perceive that on account of capitation fee for admissions and coaching centres, education has now become highly commercialized; whereas 0.8% of the respondents remained indifferent; while 5.5% of the respondents have shown their disagreement with the statement.

The distribution of the frequencies on the categories of Item No. 8 on educational perception indicates that out of the total sample majority of the subjects tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 455.66, which is highly significant at 0.01 level.

**Educational Aspirations : Item No. 8**

Majority of the respondents 97.1% do aspire to raise their voice against the prevailing practice of capitation fee for the admissions and against the coaching centres so that education may be checked from becoming commercialized; whereas 0.8% of the respondents remained indifferent; while 2.0% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on educational aspiration indicates that majority of the respondents out of the total sample tends

to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 531.93 which is highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that education has become commercialized on account of capitation fee for admission and coaching centres, on the other hand majority of the respondents wish to raise their voice against the prevailing practice of capitation fee and coaching centres which have commercialized the educational system.

#### **Educational Perceptions : Item No. 9**

Majority of the respondents 58.0% do perceive that in educational institutions money or gifts offerings are operative in the examination system; whereas 1.1% of the respondents remained indifferent; while 40.8% of the respondent have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 9 on educational perception indicates that out of the total sample majority of the respondents leads to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is found to be 15.41 which is significant at 0.01 level.

**Educational Aspirations : Item No. 9**

Majority of the respondents 91.9% do aspire to raise their voice against the practice of money or gift offerings which is prevalent in the examination systems; whereas 1.3% of the respondents remained indifferent; while 6.6% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 9 on educational aspiration indicates that out of the total sample majority of the respondents tends to agree with idea expressed in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is found to be 421.41 which is highly significant at 0.01 level.

It can thus be concluded that majority of the respondents hailing from Rajouri district observe that in educational institution money or gift offerings are operative in examination system; on the other hand majority of the subjects hailing from Rajouri district wish to raise their voice against the practice of money and/or gift offerings if it is prevalent in the examination system.

**Educational Perceptions : Item No. 10**

Majority of the respondents 98.3% do observe that the center of higher learning are at a distance from their areas and they do not have proper hostel facilities for boys and girls; whereas 0.1% of the respondents remained

indifferent; while 1.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 10 on educational perception indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to be 558.69 which is highly significant at 0.01 level.

#### **Educational Aspirations : Item No. 10**

Majority of the respondents 98.4% do aspire to work for the establishment of higher institution of learning alongwith adequate hostel facilities for boys and girls near their areas; whereas 0.3% of the respondents remained indifferent; while 1.1% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 10 on educational aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is found to 562.54 which is highly significant at 0.01 level.



It can thus be concluded that majority of the respondents do observe that the centers of higher learning are at a distance from their area and they do not have proper hostel facilities for boys and girls; on the other hand majority of the respondents do aspire to work for the establishment of higher institutions of learning alongwith adequate hostel facilities near to their areas.

Table No. 58 : Political Perceptions and Aspirations of total Rajputs hailing from Rajouri district.

Item	Political	Total	YES		I		NO		X <sup>2</sup> value	Level of significance
			N	%	N	%	N	%		
1.	Perception	598	456	76.2	7	1.1	135	22.5	164.88	0.01
	Aspiration	598	412	68.8	7	1.1	179	29.9	85.40	0.01
2.	Perception	598	434	72.5	6	1.0	158	26.4	121.91	0.01
	Aspiration	598	395	66.0	5	0.8	198	33.1	61.65	0.01
3.	Perception	598	446	74.5	3	0.5	149	24.9	144.54	0.01
	Aspiration	598	526	87.9	5	0.8	67	11.2	344.68	0.01
4.	Perception	598	491	82.1	7	1.1	100	16.7	246.58	0.01
	Aspiration	598	571	95.4	6	1.0	21	3.5	494.88	0.01
5.	Perception	598	557	93.1	6	1.0	35	5.8	445.24	0.01
	Aspiration	598	540	90.3	5	0.8	53	8.8	388.50	0.01
6.	Perception	598	485	81.1	8	1.3	105	17.5	231.41	0.01
	Aspiration	598	552	92.3	6	1.0	40	6.6	428.15	0.01
7.	Perception	598	428	71.5	12	2.0	158	26.4	111.31	0.01
	Aspiration	598	507	84.7	2	0.3	89	14.8	289.39	0.01
8.	Perception	598	428	71.5	7	1.1	163	27.2	111.31	0.01
	Aspiration	598	530	88.6	4	0.6	64	10.7	356.93	0.01
9.	Perception	598	350	58.5	6	1.0	242	40.4	17.40	0.01
	Aspiration	598	540	90.3	5	0.8	53	8.8	388.50	0.01
10.	Perception	598	16	2.6	3	0.5	579	96.8	535.74	0.01
	Aspiration	598	590	98.6	2	0.3	6	1.0	566.43	0.01

## **POLITICAL PERCEPTIONS AND ASPIRATIONS**

### **Political Perceptions : Item No. 1**

The above table reveals that majority of the respondents 76.2% do perceive that the members of their community lack political awareness and thus do not take part in political activities; whereas 1.1% of the respondents remained indifferent; while 22.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on political perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 164.88 which is found to be significant at 0.01 level.

### **Political Aspirations : Item No. 1**

Majority of the respondents 68.8% do aspire to enlighten the members of their community about the political systems and happenings so that some political awareness among them may develop and they may start taking part in the political activities; whereas 1.1% of the respondents remained indifferent; while 29.9% of the respondents have exhibited their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on political aspiration indicates that out of the total sample majority of the respondents tends to agree with idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 85.40 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents observe that there is no political awareness among the members of their community due to which they do not participate in political activities; on the other hand majority of the subjects hailing from the same area do aspire to enlighten the members of their community about the political system and happenings so that some political awareness among them may develop and they may start taking part in political activities.

#### **Political Perceptions : Item No. 2**

Majority of the respondents 72.5% do perceive that the political leaders of their area are not honest in their dealings specially with members hailing from other areas; whereas 1.0% of the respondents remained indifferent; while 26.4% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 2 on political perception indicates that out of the total sample majority of the respondents tends to agree

with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 121.91 which is found to be significant at 0.01 level.

**Political Aspirations : Item No. 2**

Majority of the respondents 66.0% do aspire to raise their voice against such political leaders of their area who are not fair in their dealings specially with the members hailing from other areas; whereas 0.8% of the respondents remained indifferent; while 33.1% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 2 on political aspiration indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 61.65, which is found to significant at 0.01 level.

It can thus be concluded that majority of the respondents observe that political leaders of their area are not honest in their dealings specially with the members belonging to the other areas; on the other hand majority of the subjects hailing from Rajouri district do aspire to raise their voice against such political leaders who are not fair in their dealings specially towards members hailing from other areas.

**Political Perceptions : Item No. 3**

Majority of the respondents 74.5% do perceive that political leaders of their area do not hesitate in giving communal turn to any event if it suits them; whereas 0.5% of the respondents remained indifferent; while 24.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on political perception indicates that out of the total sample majority of the subjects tends to agree with idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 144.54 which is found to be significant at 0.01 level.

**Political Aspirations : Item No. 3**

Majority of the respondents 87.9% do aspire to raise their objections against such political leaders of their area who baselessly or unfoundedly give communal turn to any event; whereas 0.8% of the respondents remained indifferent; while 11.2% of the respondents have expressed their disagreement with the statement.

The distribution of the frequencies on the categories of Item no. 3 on political aspiration indicates that out of the total sample majority of the subjects tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference

between frequencies on the two categories is 344.68 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the political leaders of their area do not hesitate in giving communal turn to any event; on the other hand majority of the respondents do aspire to raise their voice against such political leaders who baselessly or unfoundedly give communal turn to any event.

#### **Political Perceptions : Item No. 4**

Majority of the respondents 82.1% do perceive that at the time of elections most of the contestants hailing from any party make false promises and never attend to them; whereas 1.1% of the respondents remained indifferent; while 16.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 4 on political perception indicates that majority of the respondents out of the total sample tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on two categories is 246.58 which is significant at 0.01 level.

#### **Political Aspirations : Item No. 4**

Majority of the respondents 95.4% do aspire to constantly remind and pressurise elected members to fulfill

their commitments or promises which they made before elections; whereas 1.0% of the respondents remained indifferent, while 3.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 4 on political aspiration indicates that majority of the respondents out of the total sample tends to agree with idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 494.88 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the elected members of their area do not fulfil their promises which they made before elections; on the other hand majority of the respondents do aspire to remind and pressurise the elected members to fulfill their promises or commitments which they had made before elections.

#### **Political Perceptions : Item No. 5**

Majority of the respondents 93.1% do perceive that in their state because of the prevailing political situations or uncertainties five years plans have failed to achieve their desired objectives or goals; whereas 1.0% of the respondents remained indifferent; while 5.8% of the



respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item NO. 5 on political perception indicates that majority of the respondents out of the total sample tends to agree with idea expressed in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 445.24 which is found to be highly significant at 0.01 level.

#### **Political Aspirations : Item No. 5**

Majority of the respondents 90.3% do aspire to join any such socio-political organisation which plan to monitor the working of the departments looking after the projects or programmes initiated under five year plan so that faults be highlighted to the government; whereas 0.8% of the respondents remained indifferent; while 8.8% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 5 on political aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 388.50 which is found to be significant at 0.01 level.

It can thus be concluded that because of the prevailing political situations or uncertainty five year plans have failed to achieve their desired objectives or goal; on the other hand majority of the respondents do aspire to join any such socio-political organisation which plan to monitor the working of departments looking after the projects initiated under five year plans so that faults be highlighted to the Government.

**Political Perceptions : Item No. 6**

Majority of the respondents 81.1% do perceive that the elections in their area are fought not on the basis of election manifestoes rather on caste or communal lines; whereas 1.3% of the respondents remained indifferent; while 17.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on political perception indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi.square value to test the hypothesis of no difference between frequencies on the two categories is 231.41 which is found to be significant at 0.01 level.

**Political Aspirations : Item No. 6**

Majority of the respondents 92.3% do aspire to enlighten the members of their area to cast their votes on

the basis of election manifestoes of the parties and not on the basis of caste or religion; whereas 1.0% of the respondents remained indifferent; while 6.6% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on political aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 428.15 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the elections in their area are fought on the basis caste or religion and not on the basis of election manifestoes; on the other hand majority of the respondents do aspire to educate the members of their community to cast their votes on the basis of election manifestoes of the parties and not on the basis of caste or religion.

#### **Political Perceptions : Item No. 7**

Majority of the respondents 71.5% do perceive that male members of their community do not encourage women to take part in politics; whereas 2.0% of the respondents remained indifferent; while 26.4% of the respondents have shown their disagreement towards the statment.

The distribution of frequencies on the categories of Item No. 7 on political perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 111.31 which is found to be significant at 0.01 level.

**Political Aspirations : Item No. 7**

Majority of the respondents 84.7% do aspire to persuade the male members of their community not to discourage women from taking part in political activities; whereas 0.3% of the respondents remained indifferent; while 14.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on political aspiration indicates that out of the sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 289.39 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents hailing from Rajouri do perceive that male members of their community do not encourage women to take

part in politics; on the other hand majority of the respondents do aspire to educate the male members of their community not to discourage women to take part in political activities.

**Political Perceptions : Item No. 8**

Majority of the respondents 71.5% do perceive that political contestants of their area at the time of elections in order to exploit voters openly seek help from religious heads for the purposes of convessing or propaganda; where as 1.1% of the respondents remained indifferent; while 27.2% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on political perception indicates that majority of the subjects out of the total sample tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 111.31 which is found to be significant at 0.01 level.

**Political Aspirations : Item No. 8**

Majority of the respondents 88.6% do aspire to openly propagate against the use of the services or utilization of the religious heads for convessing or propaganda purposes at the time of elections so that voters

be saved from exploitation; whereas 0.6% of the respondents remained indifferent; while 10.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on political aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 356.93 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the political contestants at the time of elections seek help from religious heads in order to exploit the voters; on the other hand majority of the respondents do aspire to raise their voice against the use of the religious leaders for convessing or propaganda purposes at the time of elcctions so that the voters be saved from exploitation.

#### **Political Perceptions : Item No. 9**

Majority of the respondents 58.5% do perceive that political leaders on false promises exploit Rajput Sabha of their areas at the time of elections; whereas 1.0% of the respondents remained indifferent; while 40.4% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 9 on political perception indicates that majority of the subjects out of the total sample tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 17.40 which is found to be significant at 0.01 level.

#### **Political Aspirations : Item No. 9**

Majority of the respondents 90.3% do aspire to educate the members of Rajput Sabha to see that on false promises they are not exploited by the political leaders at the time of elections; whereas 0.8% of the respondents remained indifferent; while 8.8% of the respondents have expressed their disagreement towards the statement.

The distribution of the frequencies on the categories of Item No. 9 on political aspiration indicates that out of the total sample majority of the respondents tends to agree with idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between frequencies on two categories is 388.50 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that political leaders on false promises exploit Rajput Sabha during elections; on the

other hand majority of the respondents do aspire to educate the members of Rajputs Sabha to see that they are not be exploited by the political leaders at the time of elections.

**Political Perceptions : Item No. 10**

Majority of the respondents 96.8% have expressed their disagreement with the statement that Panchayat system is properly operative in their area; whereas 0.5% of the respondents remained indifferent; while 2.6% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 10 on political perception indicates that out of the total sample majority of the respondents do not agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 535.74 which is found to be highly significant at 0.01 level.

**Political Aspirations : Item No. 10**

Majority of the respondents 98.6% do aspire to work for the proper implementation of panchayat system in their areas; whereas 0.3% of the respondents remained indifferent; while 1.0% of the respondents have expressed their disagreement with the statement.



The distribution of frequencies on the categories of Item No. 10 on political aspiration indicates that majority of the respondents out of the total sample tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 566.43 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents observed that panchayat system is not properly operative in the areas; on the other hand majority of the respondents do aspire to work for the proper implementation of panchayat system in their areas.

**Table No. 59 : Economic Perceptions and Aspirations of total Rajputs hailing from Rajouri district.**

Item	Economic	Total	YES		I		NO		x <sup>2</sup> value	Level of significance
			N	%	N	%	N	%		
1.	Perception Aspiration	598	303	50.6	9	1.5	286	47.8	0.11	Insignificant 0.01
		598	429	71.7	10	1.6	159	26.5	113.04	
2.	Perception Aspiration	598	399	66.3	10	1.6	189	31.9	66.89	0.01 0.01
		598	427	71.4	4	0.6	169	27.9	109.59	
3.	Perception Aspiration	598	465	77.7	9	1.5	124	20.7	184.32	0.01 0.01
		598	543	90.8	8	1.3	47	7.8	398.23	
4.	Perception Aspiration	598	478	79.9	5	0.8	115	19.2	214.32	0.01 0.01
		598	580	96.9	2	0.3	16	2.6	528.17	
5.	Perception Aspiration	598	506	84.6	6	1.0	86	14.3	286.62	0.01 0.01
		598	534	89.2	4	0.6	60	10.0	369.40	
6.	Perception Aspiration	598	481	80.4	7	1.1	110	18.3	221.57	0.01 0.01
		598	538	89.9	1	0.1	59	9.8	382.08	
7.	Perception Aspiration	598	525	87.7	5	0.8	68	11.3	341.65	0.01 0.01
		598	555	92.8	5	0.8	38	6.3	438.37	
8.	Perception Aspiration	598	530	88.6	7	1.1	52	8.6	356.93	0.01 0.01
		598	574	95.9	4	0.6	20	3.3	505.85	
9.	Perception Aspiration	598	497	83.1	7	1.1	94	15.7	262.23	0.01 0.01
		598	562	93.9	7	1.1	29	4.8	462.67	
10.	Perception Aspiration	598	433	72.0	6	1.0	159	26.5	120.10	0.01 0.01
		598	558	93.3	6	1.0	34	5.6	448.70	

## **ECONOMIC PERCEPTIONS AND ASPIRATIONS**

### **Economic Perceptions : Item No. 1**

The above table reveals that majority of the respondents 50.6% do perceive that members of their community engaged in agriculture do not get expected profits of their produce, because of the involvement of the middle men; whereas 1.1% of the respondents remained indifferent; while 47.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 0.11 which is found to be insignificant.

### **Economic Aspirations : Item No. 1**

Majority of the respondents 71.7% do aspire to educate the members of their community engaged in agriculture not to encourage middle men's services in the sale of their products so that they may get direct maximum returns of their produce; whereas 1.6% of the respondents remained indifferent; while 26.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the scategories of Item No. 1 on economic indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 113.04, which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the members of their community do not get expected profits in thier agricultural aproduce because of the involvement of middle men's services; on the other hand majority of the respondents do aspire to educate the members of their community not to encourage middle men's services so that they may get expected profits of their products so that they may get direct maximum returns of the profit.

#### **Economic Perceptions : Item No. 2**

Majority of the respondents 66.3% do perceive that members of their community engaged in agriculture are still using traditional tools and implements, hence their productivity is low and are thus economically not sound; whereas 1.6% of the respondents remained indifferent; while 31.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 2 on economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 66.89, which is found to be significant at 0.01 level.

#### **Economic Aspirations : Item No. 2**

Majority of the respondents 71.4 do aspire to enlighten the members of their community to adopt modern tools and implements in their agricultural pursuits so that their agricultural productivity and financial positions may improve; whereas 0.6% of the respondents remained indifferent; while 27.9% of the respondents have expressed their disagreement towards the statement.

The distribution of frequencies on the categories of Item No. 2 on economic aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 109.59 which is significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the members of their community

engaged in agriculture are still using old tools and techniques hence their productivity is low on the other hand majority of the respondents do aspire to enlighten the members of their community to adopt modern tools and implements in their agricultural pursuits so that their agricultural productivity and financial positions may improve.

**Economic Perceptions : Item No. 3**

Majority of the respondents 77.7% do perceive that the members of their community engaged in agriculture and small, cottage industries and residing in the hilly areas are economically backward because on account of lack of transport facilities thus they are unable to send their products outside; whereas 1.5% of the respondents remained indifferent; while 20.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of item No. 3 on economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 184.32, which is found to be significant at 0.01 level.

**Economic Aspirations : Item No. 3**

Majority of the respondents 90.8% do aspire to work for the improvement of the transport facilities in their areas so that agricultural as well as cottage industries produce be transported outside and they may get better economic return of their products; whereas 1.3% of the respondents remained indifferent; while 7.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on economic aspiration indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 398.23 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that members of their community engaged in agriculture and small cottage industries and residing in the hilly areas are economically backward because on account of lack of transport facilities they are unable to send their products out side; on the other hand majority of the respondents do aspire to work for the improvement of transport facilities in their area so that

agricultural as well as cottage industries produce be transported out side and they may get better economic return of their products.

**Economic Perceptions : Item No.4**

Majority of the respondents 79.9% do perceive that educated youths of their community are more interested in securing Government jobs in place of their family occupation; where as 0.8% of the respondents remained indifferent; while 19.2% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 4 on economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 214.32 which is found to significant at 0.01 level.

**Economic Aspirations : Item No. 4**

Majority of the respondents 96.9% do aspire to support the demand for reservation of jobs in Government services for the Rajput community of their areas; where as 0.3% of the respondents remained indifferent; while 2.6% of the respondents have shown their disagreement with the statement.



The distribution of frequencies on the categories of Item No. 4 on economic aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to the test the hypothesis of no difference between the frequencies on the two categories is 528.17 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the educated youths of their community are more interested in securing Government jobs in place of their family occupation; on the other hand majority of the respondents do aspire to support the demand for reservation of jobs in Government services for the Rajput community of their area.

#### **Economic Perceptions : Item No. 5**

Majority of the respondents 84.6% do perceive that one of the reasons of economic backwardness in their areas is that the male members of their community do not encourage women to engage themselves in economic activities so that the economic status of every family in general and of the area in particular may improve; whereas 1.0% of the respondents remained indifferent; while 14.3% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item NO. 5 on economic perception indicates that out of the total sample majority of the subjects tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 286.62 which is found to be significant at 0.01 level.

#### **Economic Aspirations : Item No.5**

Majority of the respondent 89.2% do aspire to encourage women of their community to engage themselves in economic activities so that the economic status of every family in general and of the area in particular may be improved; where as 0.6% of the respondents remained indifferent; while 10.0% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 5 on economic aspiration indicates that out of the total sample majority of the subjects tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference, between the frequencies on the two categories is 369.40 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the majority of respondents do perceive that one of the reasons

of economic backwardness of their area is that male members of their community do not encourage women to engage themselves in economic activities; on the other hand majority of the respondents do aspire to encourage women of their community to engage themselves in economic activities so that the economic status of every family in general and of the area in particular may be improved.

**Economic Perceptions : Item No. 6**

Majority of the respondents 80.4% do perceive that some educated youths of their community on account of unemployment adopt illegal means to earn money to raise their family economic status; where as 1.1% of the respondents remained indifferent; while 18.3% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 221.59 which is found to be significant at 0.01 level.

**Economic Aspirations : Item No.6**

Majority of the respondents 89.9% do aspire to

educate the youths of their community not to adopt illegal means to earn money rather avail the loan facilities and save themselves from legal action or encounters; whereas 0.1% of the respondents remained indifferent; while 9.8% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on economic aspirations indicates that out of the total sample majority of the subjects tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 382.08 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that due to unemployment youths of their community adopt illegal means to earn money to raise their family economic status; on the other hand majority of the respondents do aspire to educate the youths of their community not to adopt illegal means to earn money rather they avail the loan facilities and save themselves from legal action or encounters.

#### **Economic Perceptions : Item No. 7**

Majority of the respondents 87.7% do perceive that

on account of lack of finances youths of their community have not succeeded in starting their own independent economic activity like business or trade; whereas 0.8% of the respondents remained indifferent; while 11.3% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on the economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between frequencies on the two categories is 341.65 which is found to be significant at 0.01 level.

#### **Economic Aspirations : Item No. 7**

Majority of the respondents 92.8% do aspire to educate the youths of their community to make use of financial assistance programmes from the Government agencies to establish their independent economic activity like business and trade; whereas 0.8% of the respondents remained indifferent, while 6.3% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on economic aspiration indicates that out of the total sample majority of the respondents tends to agree

with the idea inherent in the statemet. The chi-square value to test the hypotheis of no difference between the frequencies on the two categories is 438.37 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that due to lack of finances the youths of the their community have not succeeded in starting their own independent economic activity like business or trade; on the other hand majority of the respondents do aspire to educate the youths of their community to make use of financial assistance programmes from Governent agencies to establish their independent economic activity like business and trade.

#### **Economic Perceptions : Item No. 8**

Majority of the respondents 88.6% do perceive that on account of financial constraints parents of their community are unable to send their children for full or complete education; whereas 1.1% of the respondents remained indifferent, while 8.6% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi.square

value to test the hypothesis of no difference between the frequencies on the two categories is 356.93 which is found to be significant at 0.01 level.

#### **Economic Aspirations : Item No. 8**

Majority of the respondents 95.9% do aspire to approach the Government or social welfare organisations to provide sufficient amount of scholarships to those students of their community who hail from economically backward classes; whereas 0.6% of the respondents remained indifferent; while 3.3% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on economic aspirations indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 505.85 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that on account of financial constraints parents of their community are unable to send their children for full or complete education; on the other hand majority of the respondents do aspire to approach the Government or social welfare organisations to

provide sufficient amount of scholarships to the students of their community who hail from backward area or classes.

**Economic Perceptions : Item No.9**

Majority of the respondents 83.1% do perceive that capable youths of their community have failed to make use of Jawahar Rozgar Yojna and other schemes meant for economic development; whereas 1.1% of the respondents remained indifferent; while 15.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 9 on economic perception indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 262.23 which is found to be significant at 0.01 level.

**Economic Aspirations : Item No. 9**

Majority of the respondents 93.9% do aspire to enlighten the deserving youths of their community to take advantage of Jawahar Rozgar Yojna and other similar schemes meant for economic welfare of the masses; whereas 1.1% of the respondents remained indifferent; while 4.8% of the respondents have expressed their disagreement with the statement.



The distribution of frequencies on the categories of Item No. 9 on the economic aspiration indicates that out of total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 462.67 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that youths of their community have failed to make use of Jawahar Rozgar Yojna and other schemes meant for the economic development; on the other hand majority of the respondents do aspire to educate the deserving youths of their community to avail the facilities of Jawahar Rozgar Yojna and other similar schemes meant for economic welfare of the masses.

#### **Economic Perceptions : Item No.10**

Majority of the respondents 72.4% do observe that continuous disturbed conditions have very adversely affected business and trade of their area; whereas 1.0% of the respondents remained indifferent; while 26.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 10 on the economic perception indicates that out

of the total sample majority of the subjects tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 120.10 which is found to be significant at 0.01 level.

**Economic Aspirations : Item No. 10**

Majority of the respondents 93.3% do aspire to work in cooperation with others for the maintainance of peace in their areas so that business losses on account of distubed conditions are recovered and business in future is not adversely affected; whereas 1.0% of the respondents remained indifferent; while 5.6% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 10 on economic aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 448.70 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that continuous disturbed conditions in their areas have adversely affected their trade and business; on the other hand majority of the respondents do

aspire to work in cooperation with others for the maintenance of peace in their areas so that the losses on account of disturbed conditions are recovered and business in future is not adversely affected.

**Table No. 60 : Religious Perceptions and Aspirations of total Rajputs hailing from Rajouri district.**

Item	Religious	Total	YES		I		NO		X <sup>2</sup> value	Level of significance
			N	%	N	%	N	%		
1.	Perception	598	379	66.3	8	1.3	211	35.2	42.81	0.01
	Aspiration	598	593	99.1	2	0.3	3	0.5	578.17	0.01
2.	Perception	598	352	58.8	7	1.1	239	39.9	18.79	0.01
	Aspiration	598	580	96.9	5	0.8	13	2.1	528.17	0.01
3.	Perception	598	494	82.6	8	1.3	96	16.0	254.35	0.01
	Aspiration	598	448	74.6	5	0.8	145	24.2	148.50	0.01
4.	Perception	598	453	75.7	8	1.3	137	22.9	158.64	0.01
	Aspiration	598	564	94.3	2	0.3	32	5.3	469.73	0.01
5.	Perception	598	466	77.9	9	1.5	123	20.5	186.54	0.01
	Aspiration	598	574	95.9	4	0.6	20	3.3	505.85	0.01
6.	Perception	598	382	63.8	9	1.5	207	34.6	46.08	0.01
	Aspiration	598	566	94.6	1	0.1	31	5.1	476.85	0.01
7.	Perception	598	453	75.7	5	0.8	140	23.4	158.64	0.01
	Aspiration	598	530	88.6	5	0.8	63	10.5	356.93	0.01
8.	Perception	598	563	94.1	7	1.1	28	1.6	466.19	0.01
	Aspiration	598	578	96.6	5	0.8	15	2.5	520.68	0.01
9.	Perception	598	524	87.6	8	1.3	66	11.0	338.63	0.01
	Aspiration	598	566	94.6	3	0.5	29	4.8	476.85	0.01
10.	Perception	598	473	79.0	7	1.1	118	19.7	202.51	0.01
	Aspiration	598	589	98.4	3	0.5	06	1.0	562.85	0.01

## RELIGIOUS PERCEPTIONS AND ASPIRATIONS

### Religious Perceptions : Item No. 1

The above table reveals that majority of the respondents 66.3% do observe that members of their community offer prayers regularly as prescribed; whereas 1.3% of the respondents remained indifferent; while 35.2% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item no. 1 on religious perception indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 42.81 which is found to be significant at 0.01 level.

### Religious Aspirations : Item No. 1

Majority of the respondents 99.1% do aspire to educate the members of their community to offer prayers regularly as prescribed; whereas 0.3% of the respondents remained indifferent; while 0.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 1 on religious aspiration indicates that majority of the respondents out of the total sample tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the

frequencies on the two categories is 578.17 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that the members of their community offer prayers regularly as prescribed; on the other hand majority of the respondents do aspire to educate the members of their community to offer prayers regularly as prescribed in religion.

#### **Religious Perceptions : Item No. 2**

Majority of the respondents 58.8% do feel that in the present era on account of mutual distrust religion is being regarded as a dividing force; whereas 1.1% of the respondents remained indifferent; while 39.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 2 on religious perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 18.79 which is found to be significant at 0.01 level.

#### **Religious Aspirations : Item No. 2**

Majority of the respondents 96.9% do aspire to work for the removal of growing mutual distrust among the members of their area so that religion may not be regarded

as a dividing force; whereas 0.8% of the respondents remained indifferent; while 2.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 2 on religious aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 528.17 which is significant at 0.01 level.

It can thus be concluded that majority of the respondents do feel that in the present times due to mutual distrust religion is regarded as a dividing force; on the other hand majority of the respondents do aspire to work for the removal of growing mutual distrust among the members of their area, so the religion may not be regarded as a dividing force.

### **Religious Perceptions : Item No. 3**

Majority of the respondents 82.6% do perceive that in recent times growing religious fundamentalism has assumed an alarming position as it has done great harm to humanity; whereas 1.3% of the respondents remained indifferent; while 16.0% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on religious perception indicates that out of

the total sample majority of the respondents tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 254.25 which seems to be significant at 0.01 level.

### **Religious Aspirations : Item No. 3**

Majority of the respondents 74.9% do aspire to become a member or start an organisation which may help in controlling the growing fundamentalism so that humanity be saved; whereas 0.8% of the respondents remained indifferent while 24.2% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 3 on religious aspiration indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 148.50 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that growing religious fundamentalism has assumed an alarming position as it has done great harm to humanity; on the other hand majority of the respondents do aspire to join or start an organisation which may help in controlling the growing fundamentalism so that humanity be saved.



**Religious Perceptions : Item No. 4**

Majority of the respondents 75.7% do perceive that the preachers of religion these days are more engaged in other activities in place of their religious duties and commitments; whereas 1.3% of the respondents remained indifferent; while 22.9% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item no. 4 on religious perception indicates that out of the total sample majority of the respondents tends to agree with the idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 158.44 which seems to be significant at 0.01 level.

**Religious Aspirations : Item No. 4**

Majority of the respondents 94.3% do aspire to raise their voice against such religious preachers who engaged themselves more in other activities in place of their religious duties and commitments; whereas 0.3% of the respondents remained indifferent; while 5.3% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 4 on religious aspiration indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square value

to test the hypothesis of no difference between the frequencies on the two categories is 469.73 which seems to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that religious preacher of their community are more engaged in other activities in place of religious duties and commitment; on the other hand majority of the respondents do aspire to raise their voice against such religious preachers who are engaged in other activities in the place of religious duties and commitments.

#### **Religious Perceptions : Item No. 5**

Majority of the respondents 77.9% do perceive that religious leaders of their community accept offers from political parties for canvassing at the time of elections because of their own vested economic and political gains; whereas 1.5% of the respondents remained indifferent; while 20.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 5 on religious perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 186.54 which is found to be significant at 0.01 level.

**Religious Aspirations : Item No. 5**

Majority of the respondents 95.9% do aspire to condemn such religious leaders of their community who because of their own vested interest accept the offers from political parties for convessing purposes at the time of elections; whereas 0.6% of the resepondents remained indifferent; while 3.3% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 5 on religious perception indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 505.85 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that religious leaders of their community accept offers from political parties for convessing at the time of elections because of their vested political and economic gains, on the other hand majority of the respondents do aspire to condemn such religious leaders who accept the offers from political parties at the time of elections for their vested interest.

**Religious Perceptions : Item No. 6**

Majority of the respondents 63.8% do perceive that funds collected in the name of religion are not utilized

judiciously by the religious propagandists as per their declared objectives; whereas 1.5% of the respondents remained indifferent; while 34.6% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item no. 6 on religious perception indicates that majority of the respondents out of the total sample tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 46.08 which seems to be significant at 0.01 level.

#### **Religious Aspirations : Item No. 6**

Majority of the respondents 94.6% do aspire to raise their voice against such religious propagandists who misuse the funds collected in the name of religion and do not use for the declared religious objectives; whereas 0.1% of the respondents remained indifferent; while 5.1% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 6 on religious aspiration indicates that majority of the respondents out of the total sample tends to agree with idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 476.86 which is found to be significant at 0.01 level.

**Religious Perceptions : Item No. 7**

Majority of the respondents 75.7% do perceive that members of their community on account of prevailing situations of uncertainty and growing mutual distrust hesitate to participate in the religious festivities of the members of other community; whereas 0.8% of the respondents remained indifferent; while 23.4% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on religious perception indicates that out of the total sample majority of the respondents tends to agree with the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 158.64 which is found to be significant at 0.01 level.

**Religious Aspirations : Item No. 7**

Majority of the respondents 88.6% do aspire to work for the normalization of the present situation of uncertainty and for the removal of the prevailing mutual distrust so that the members of their community may feel encouraged to join the religious festivities of other communities; whereas 0.8% of the respondents remained indifferent; while 10.5% of the respondents have expressed their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 7 on religious aspiration indicates that out of the total sample majority of the respondents tends to agree with idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 356.93 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that members of their community on account of prevailing situation of uncertainty growing mutual distrust hesitate to join the religious festivities of members of other communities; on the other hand majority of the respondents do aspire to work for the normalization of the present situation of uncertainty and for the removal of the prevailing mutual distrust so that the members of their community may feel encouraged to join the religious festivities of other communities.

#### **Religious Perceptions : Item No. 8**

Majority of the respondents 94.1% do perceive that members of their community extend equal respect to other religions; whereas 1.1% of the respondents remained indifferent; while 4.6% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on religious perception indicates that out of

the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 466.19 which is highly significant at 0.01 level.

**Religious Aspirations : Item No. 8**

Majority of the respondents 96.6% do aspire to enlighten such members of their community who on account of ignorance or deliberately do not extend equal respect to all religions to change their outlook and extend equal respect to other religions; whereas 0.8% of the respondents remained indifferent; while 2.5% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 8 on religious aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 570.68 which seems to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that members of their community extend equal respect to other religions; on the other hand majority of the respondents do aspire to enlighten the members of their community who on account of ignorance or deleberately do not extend equal respect to all religions

to change their outlook and extend equal respect to other religions.

**Religious Perceptions : Item No. 9**

Majority of the respondents 87.6% do perceive that different preachers of religion of their community often disagree among themselves in respect to the interpretation of the religious scriptures which leads to confusion and misunderstanding among the masses; whereas 1.3% of the respondents remained indifferent; while 11.0% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 9 on religion perception indicates that majority of the respondents out of the total sample tends to agree with the idea expressed in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 338.63 which is significant at 0.01 level.

**Religious Aspirations : Item No. 9**

Majority of the respondents 94.6% do aspire to suggest to such religious preachers who differ in their religious interpretations, first to clarify among themselves before preaching to common people; whereas 0.5% of the respondents remained indifferent; while 4.8% of the respondents have expressed their disagreement with the statement.



The distribution of frequencies on the categories of Item No. 9 on religious aspiration indicates that out of the total sample majority of the respondents tends to agree with idea mentioned in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 476.85 which is found to be highly significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that different religious preachers often disagree among themselves in respect to the interpretation of religious scriptures which leads to confusions and misunderstanding; on the other hand majority of the respondents do aspire to suggest to such religious preachers who differ in their religious interpretations first to clarify among themselves before preaching to common people.

#### **Religious Perceptions : Item No. 10**

Majority of the respondents 79.0% do perceive that the members of their community on the basis of religion are discriminated in all the spheres of life; whereas 1.1% of the respondents remained indifferent; while 19.7% of the respondents have shown their disagreement with the statement.

The distribution of frequencies on the categories of Item No. 10 on religious perception indicates that out of the total sample majority of the respondents tends to agree

with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 202.51 which seems to be significant at 0.01 level.

**Religious Aspirations : Item No. 10**

Majority of the respondents 98.4% do aspire to fight against the practice of discrimination on the basis of religion in matters of life; whereas 0.5% of the respondents remained indifferent; while 1.0% of the respondents have expressed their disagreement towards statement.

The distribution of frequencies on the categories of Item No. 10 on religious aspiration indicates that out of the total sample majority of the respondents tends to agree with the idea inherent in the statement. The chi-square value to test the hypothesis of no difference between the frequencies on the two categories is 562.85 which is found to be significant at 0.01 level.

It can thus be concluded that majority of the respondents do perceive that members of their community on the basis of religion are discriminated in every sphere of life; on the other hand majority of the respondents do aspire to fight against the practice of discrimination on the basis of religion.

## **CONCLUSION AND SUGGESTIONS**

## CONCLUSION AND SUGGESTIONS

The present chapter deals with conclusions and suggestions based on the responses of the respondents under study.

Initially the data has been analysed with the help of Item analysis, furthermore, t-test and chi-square test have also been applied in order to find out significant difference if any, and to work out comparative analysis among the respondents. The data has been compared and analysed on the basis of perceptions and aspirations differentials among the respondents hailing from different tehsils, representing Hindu and Muslim Rajput communities and the total Rajputs residing in Rajouri district. The Researcher in this chapter on account of the paucity of space and time has delimited the presentation only to those items which have obtained maximum and minimum preferences from the respondents representing different areas under study.

According to the hypothesis, the following conclusions have been drawn :

1. The researcher claims that to the best of his knowledge no investigation pertaining to the perceptions and aspirations among the Rajputs of Rajouri District has been under taken by any body so far.

2. The percentage wise analysis and t-value pertaining to perceptions of the respondents hailing from different tehsils of Rajouri district reveal that in general there are significant variations.
3. The percentage wise analysis and t-value pertaining to aspirations of the respondents hailing from different tehsils of Rajouri district reveal that in general there are significant variations.
4. The percentage wise analysis and chi-square value pertaining to perceptions among the Hindu and Muslim Rajputs reveal that in general significant variations are noticeable.
5. The percentage wise analysis and chi-square value pertaining to aspirations among the Hindu and Muslim Rajputs reveal that in general significant variations are noticeable
6. The percentage wise analysis and chi-square value pertaining to perceptions among the respondents representing total Rajputs hailing from Rajouri district reveal that in general significant variations are noticeable.
7. The percentage wise analysis and chi-square value pertaining to aspirations among the respondents

representing total Rajputs hailing from Rajouri district reveal that in general significant variations are noticeable.

On the basis of variations in perceptions and aspirations a comparative analysis among the respondents hailing from different tehsils, Hindu and Muslim Rajputs and total respondents towards statements related to different areas under study have been attempted as under :

(In order to find out variations t-test has been used to analyse the differences between tehsils and chi-square test has been applied to analyse the variations among Hindu and Muslim Rajputs as well as the total respondents).

1. **Social perceptions and Aspirations** : The percentage wise comparison and t-value exhibit that there are significant differences in the social perceptions of the respondents hailing from all the tehsils, but insignificant variations are noticeable pertaining to Item Nos.1 and 4.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the social perceptions among the Hindu and Muslim Rajputs hailing from Rajouri district, but insignificant variation is noticeable pertaining to Item No. 9.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the social perceptions among the total respondents hailing from Rajouri district, but insignificant variations are noticeable pertaining to Item Nos.7,8 and 10.

Percentage wise comparison and t-value pertaining to social aspirations among the respondents hailing from different tehsils is indicative of the fact that there seems to be significant variation among them.

Percentage wise comparison and chi-square value pertaining to social aspirations among the Hindu and Muslim Rajputs is indicative of the fact that there seems to be significant variations among them, but insignificant variation is noticeable pertaining to Item No. 2.

Percentage wise comparison and chi-square value pertaining to social aspirations among the total Rajputs hailing from Rajouri district is indicative of the fact that there seems to be significant variations among them.

#### **Educational Perceptions and Aspirations :**

Percentage wise comparison and t-value exhibit that there seems to be significant variations in the educational perceptions of the respondents hailing from different tehsils of Rajouri district, but insignificant variation is noticeable with respect to Item No. 10.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the educational perceptions among the Hindu and Muslim Rajputs hailing from Rajouri district, but insignificant variation is noticeable pertaining to Item No. 10.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations among the total respondents hailing from Rajouri district.

Percentage wise comparison and t-value pertaining to educational aspirations among the respondents hailing from different tehsils is indicative of the fact that there seems to be significant variations among them but insignificant variation is noticeable with respect to Item No. 10.

Percentage wise comparison and chi-square value pertaining to educational aspirations among the Hindu and Muslim Rajputs is indicative of the fact that there seems to be significant variations among them but insignificant variations are noticeable with respect to Item Nos. 1, 6, 9 and 10.

Percentage wise comparison and chi-square value pertaining to educational aspirations among the total respondents hailing from Rajouri district is indicative of the fact that there seems to be significant variations among them.



**Political Perceptions and Aspirations :**

Percentage wise comparison and t-value exhibit that there seems to be significant variations in the political perceptions of the respondents hailing from different tehsils, but insignificant variations are noticeable pertaining to Item Nos. 5 and 10.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the political perceptions among the Hindu and Muslim Rajputs hailing from Rajouri district, but insignificant variation is noticeable with respect to Item No. 10.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the political perceptions among the total respondents hailing from Rajouri district.

Percentage wise comparison and t-value pertaining to political aspirations among the respondents hailing from all the tehsils is indicative of the fact that there seems to be significant variations among them but insignificant variations are noticeable with respect to Item Nos. 3, 4, 9 and 10.

Percentage wise comparison and chi-square value pertaining to political perceptions among the Hindu and

Muslim Rajputs hailing from Rajouri district is indicative of the fact that there seems to be significant variations, but insignificant variation is noticeable with respect to Item No. 1.

Percentage wise comparison and chi-square value pertaining to political aspirations among the total respondents hailing from Rajouri district is indicative of the fact that there seems to be significant variations.

#### **Economic Perceptions and Aspirations :**

Percentage wise comparison and t-value exhibit that there seems to be significant variations in the economic perceptions of the respondents hailing from all the tehsils.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the economic perceptions of the Hindu and Muslim Rajputs hailing from Rajouri district, but insignificant variation is noticeable pertaining to Item No. 5.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the economic perceptions of the total respondents hailing from Rajouri district, but insignificant variation is noticeable with respect to Item No. 1.

Percentage wise comparison and t-value pertaining to economic aspirations among the respondents hailing from different tehsils is indicative of the fact that there seems to be significant variations but insignificant variations are noticeable with respect to Item Nos. 7 and 9.

Percentage wise comparison and t-value pertaining to economic aspirations among the Hindu and Muslim Rajputs is indicative of the fact that there seems to be significant variations but insignificant variations are noticeable with respect to Item Nos. 7 and 10.

Percentage wise comparison and chi-square value pertaining to economic aspirations among the total respondents hailing from Rajouri district is indicative of the fact that there seems to be significant variation among them.

#### **Religious Perceptions and Aspirations :**

Percentage wise comparison and t-value exhibit that there seems to be significant variations in religious perceptions of the respondents hailing from all the tehsils, but insignificant variation is noticeable with respect to Item No. 8.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in

the religious perceptions among the Hindu and Muslim Rajputs, but insignificant variations are noticeable with respect to Item Nos. 1,3 and 7.

Percentage wise comparison and chi-square value exhibit that there seems to be significant variations in the religious perceptions of the total respondents hailing from Rajouri district.

Percentage wise comparison and t-value pertaining to religious aspirations among the respondents hailing from all the tehsils is indicative of the fact that there seems to be significant variations among them, but insignificant variations are noticeable pertaining to Item Nos. 1, 7 and 8.

Percentage wise comparison and chi-square value pertaining to religious aspirations among the Hindu and Muslim Rajputs is indicative of the fact that there seems to be significant variations, but insignificant variations are noticeable with respect to Item Nos. 4 and 8.

Percentage wise comparison and chi-square value pertaining to religious aspirations among the total respondents hailing from Rajouri district is indicative of the fact that there seems to be significant variations among them.

#### SUGGESTIONS

The analysis of entire data pertaining to social, educational, political, economic and religious perceptions

and aspirations of the respondents reveals that majority of the respondents out of the total sample of 598 have expressed their agreement with the statements. Keeping in view the responses of the subjects following suggestions according to the areas of investigation are tentatively proposed.

**Social Area :**

It is tentatively suggested that the members of every community in order to retain the bonds of familial relationships should encourage among themselves for regular interactions among their families.

In order to achieve the above objective it is further suggested that the heads and elderly members of the family should take lead by educating and enlightening the members of the family about the importance of bonds of familial relation.

It is proposed that the members of every community should enlighten the members of their community to be rationalistic and scientific in their outlook as far as their way of life is concerned.

In order to achieve the above objective it is suggested that the educated members of the community should propagate about the importance of rationalistic and scientific attitude or approach towards life among the members of the society.

It is suggested that the members of the community keeping in view the socio-economic importance of small families in the current era of economic hardships should control the size of their families and should not link religion with the adoption of family planning methods.

The above objective to some extent can be achieved if the educated members of the community as well as some social organisations be set up in each community to preach or enlighten the members of their community about the usefulness of small size of the family and to propagate about the scientific usefulness of family planning programmes.

It is proposed that in order to look after the socio-economic upliftment of the community some voluntary social organisations should be established in each area within each community.

The above objective to some extent can be achieved if the educated elite of the community as well as social workers of the community form some kind of organisations through which they may be able to establish contact with the concerned authorities to highlight the problems of the community for their redressal.

It is proposed that women of the community should be extended equal freedom of expression and participation in matters related to life or family.

The above objective to some extent can be achieved if educated members of the community do not discourage women and women should not feel hesitant in expressing their view points in the matters related to life or family.

It is proposed that matrimonial alliances should not be finalized or settled only on the basis of economic or social status of the family rather on the criteria of educational accomplishments of the marriage partners.

The above objective to some extent can be achieved if educated preference or choice about their would be life partners before their parents and parents are advised not to oppose the choice of the youths.

It is proposed that the emerging patterns of dowry should be checked by imposing heavy penalties and thus save the girls of the community from economic and psychological exploitation.

The above objective to some extent can be achieved if some social organisations are formed to fight against the prevailing practice of dowry. The educated boys and girls of the community should take it as a challenge and should not hesitate to oppose if such demand are made by the parents. It is further, suggested that the educated class in general and Muslim elites and parents in particular should enlighten the members of Muslim Rajputs community that demand either in kind or cash is unislamic and religion does not permit it.

It is suggested that the practice of divorce should be discouraged with sincerity and all seriousness to save the families from breakdown.

In order to achieve the above objective it is thus suggested that elderly members of the community and even the law courts before the finalization of divorce should make all efforts on economic and socio-psychological grounds for a compromise between the parties and thus save the families from disorganisation.

It is proposed that the members of the society hailing from any caste, creed, religion and region should with all earnestness check and defuse the prevailing political uncertainties so that the traditional affectionate bonds among the members of the community are saved from further deterioration.

In order to achieve the above objective it is suggested that some non-political organisations with nationalistic and secular ideologies be formed in the localities to fight against or raise their voice against such persons, parties or organisations which are engaged in creating and encouraging political crisis and disturbances on account of their vested interest.

#### **Educational Area :**

It is proposed that keeping in view the educational backwardness of the area it is submitted that more



educational institutions with adequate hostel facilities for boys and girls be set up in the area.

In order to achieve the above objective it is proposed that educated elite and leaders of the area should make concerted efforts and put pressure on the government as well as seek financial help in the form of donation from business and trading community for the establishment of much needed educational institutions with adequate hostel facilities for boys and girls.

It is proposed that the educated elite class of the society and enlightened social workers should propogate among the masses about the importance of scientific and rationalistic education as well as about the importance of adult education among the masses.

In order to achieve the above objective it is thus suggested that with the help of enlightened leaders and educated members of the area some kind of educational forums be set up. The role of the forum should only be confined for the propagation about the importance of education in general and scientific education in particular. They should initially form literary societies in the areas and hold educational competitions by awarding prizes which may work as incentive to the participants.

It is proposed that in matters of appointment of the teachers only merit should be retained as criteria of selection and no other method be made permissible.

In order to achieve the above objective it is proposed that to curb factors other than merit the entire interview programmes be tape recorded and televised within the interview campus, so that all the aspirants may observe the entire proceedings of interview programmes themselves and if they feel that any injustice has been done to them they may seek justice either through representation or through court of law.

It is proposed that the government should take strict steps to check the prevailing practice of capitation fee for admissions and growing trends of emerging coaching centres and private tuition system.

In order to achieve the above objectives it is proposed that political leaders and enlightened youths with the support of less economically well off members of the society or area should pressurise the government to abolish the practice of capitation fee by enacting suitable laws. Similarly the parents and youths of the area should make strict efforts to fight for the closure of coaching centres or private tuition centres so that poor and average people of the area be saved from financial exploitation and teachers are forced to teach in classes and do not succeed in commercializing education.

It is proposed that the educated members of the community or of the area should guide and enlighten less educated and uneducated parents of the area not to

discourage their daughters to receive education as far as possible.

In order to achieve the above objective it is submitted that the educated elderly and retired members of the community in the form of group should keep regular or frequent contacts with less educated and uneducated members of the community and enlighten them about the importance of women's education.

**Political Area :**

It is proposed that the persons who are politically enlightened and active should come forward to educate the masses about the prevailing political systems and events so that some political awareness may develop among them.

In order to achieve the above objective it is suggested that officials of the area connected with the rural development programmes and politically aware elders of the area should atleast once in a week hold some get together where recent important political events be discussed and thus the common people are made aware about recent political events or happenings in the region and outside. Occasionally political leaders and activists hailing from any party be invited in such participations.

It is proposed that political activists and leaders should make sincere and concerted efforts for the implementation of 'Panchayati Raj' in their areas.

In order to achieve the above objective it is proposed that the Numberdars and members of Panchayat should first understand properly the underlying philosophy of Panchayati Raj system and than should work in all earnestness for the implementation of Panchayati Raj by seeking active cooperation and participation of the members of the area.

It is proposed that the members of the community or of the area should raise their voice against such political leaders who are not fair in their dealings, give unfounded communal turn to events and who fail to fulfill their commitments which they had made to the masses before elections.

In order to achieve the above objective it is proposed that the enlightened youths of the community or of the area should form some non-political organisation or associations through which they may be able to raise their voices condemn such political leaders of the area and even seek judicious legal action against them.

It is proposed that the women of the community or area be encouraged by men folk of the area to participate in the political discussions and activities. The members of the community should also propagate among the common people to cast their votes on the basis of election manifestoes of the parties and not on the basis of caste or religion.

In order to achieve the above objective it is proposed that the educated and political aware men and women of the community or of the area should form some socio-political organizations and hold regular meetings and discuss political ideologies and events, educate the masses not to cast their votes on the considerations of caste or religion rather on the basis of election manifestoes of the parties.

It is proposed that religion should be delinked with politics in the real sense.

In order to achieve the above objective it is suggested that the members of the area and community should raise their voice and the government should impose some ban on the use of the services of religious leaders at the time of election by the political aspirants for canvassing and propaganda purposes and thus save the common and ignorant masses from being exploited by the religious leaders at the time of elections.

#### **Economic Area :**

It is proposed that the farmers and the traders of the area be educated and enlightened about the modern technologies and systems pertaining to agriculture and trade so that they may get maximum return of their economic activities.

In order to achieve the above objective it is suggested that the government agencies dealing with

agriculture and trade as well as educated members of the area engaged in agriculture and trade should come forward and educate the less informed farmers and traders regarding the use of modern agricultural technologies and methods and how to curb the role of middle men in business and trade.

It is proposed that the male members of the community or of the area should not discourage women from taking part in economic activities of the families and other independent economic activities.

In order to achieve the above objective it is suggested that the enlightened and educated men and women of the community or of the area engaged in economic activities should educate and convince such members of the community who are not in favour of women's participation in economic activities. In doing so it is expected that their economic situation shall fairly improve and in the event of any, tragedy women be able to shoulder the financial responsibilities of the family independently.

It is proposed that the transport system should be improved for the transportation of goods outside.

In order to achieve the above objective it is proposed that either the government through their transport offices should look after the problem and provide transport facilities through governmental agencies at nominal charges. Furthermore, economically well off members of the community or of the area should enter in the business of transport.

Members of the area or of the community engaged in agriculture, business, or trade should form a co-operative society and put pressure on the Government to provide transport vehicles at maximum concessional rates to them and thus such purchased transport vehicles should be used on co-operative basis.

It is proposed that the youths of the community be advised not to adopt illegal means to earn money and save themselves from legal actions.

The above objective can be achieved if the educated members, social workers and the leaders of the community or of the area keep a watch on the activities of the educated youths and provide them adequate guidance how to earn money by judicious means.

It is proposed that youths of the community or of the area should avail financial assistance from the governmental agencies and establish their own independent business or trade.

The above objective to some extent can be achieved if the persons in trade or business and agriculture who have already availed loan facilities from governmental agencies in the establishment and expansion of their business, trade and agriculture guide and convince such youths of community or of the area to make use of governmental loan facilities and establish their own independent economic activities.

It is proposed that the government should provide or sanction sufficient scholarships for students hailing from economically backward classes. Furthermore, comparatively rich businessmen and agriculturist to be requested to give some money in the form of donation to the educational institutions. Such money should be kept in fixed deposit by the school authorities so that some scholarlships may be created out of interest in the name of the donors.

The above objective to some extent can be achieved if the political leaders and respectable members of the community or of the area pressurise the government and business houses for the sanction of collection of the funds so that chaildren hailing from economically weaker section of the society may be saved from not receiving formal education.

It is proposed that the economic set backs which the common men of the area on account of constantly remained disturbed condition had suffered be normalized.

The above objective to some extent can be achieved if the members of the area or of the community organize or form groups in their localities to work and supervise the maintenance of peace. The government officials concerned with law and order problems should provide assistance and full co-operation to such groups or organizations for the maintenance of law and order situations.



**Religious Area :**

It is proposed that the members of the community should offer prayers regularly as prescribed in their religion.

In order to achieve the above objective it is suggested that the intellectuals and the preachers of religion should concert their efforts to enlighten the members of the community or of the area about the usefulness of importance of religious prescriptions so that people of the community may gain clear concept or idea about the religious prescriptions regarding offering of prayers.

It is proposed that the members of the community or of the area should work jointly to fight against the prevailing religiously based mutual distrust among the members of the committees, so that religion may not be treated as a dividing force in the society.

In order to achieve the above objective it is proposed that the members of the society with good knowledge of religion, secular and nationalistic outlook should work and make concerted efforts and propagate against misconception among the masses so that religion is not conceived as a dividing force in the society.

It is proposed that members of the community or of the areas should control the growing religious

fundamentalism which has assumed an alarming position and has caused great harm to humanity .

In order to achieve the above objective it is suggested that the enlightened and educated elderly members of the community or of the area should establish some organisation which may help in controlling the growing religious fundamentalism so that humanity be saved. It is further suggested that the government should take strict legal actions against such persons who give encouragement to fundamentalist forces. Moreover, the government should impose ban on such organisations which are based on fundamentalism.

It is proposed that the religious preachers should not engage themselves in activities other than their religious duties and commitments.

In order to achieve the above objective it is suggested that the educated and enlightened members of the community or of the area should raise their voice against such religious preachers who engage themselves in other activities in place of their religious duties and commitments so that religion be saved from being misunderstood by the innocents.

It is proposed that religious leaders of the community or of the area on account of their own vested

economic and political gains should not accept offers from political parties for convessing and propaganda at the time of elections.

In order to achieve the above objective it is suggested that the educated and enlightened members of the community or of the area should propagate or raise their voice against such religious leaders who because of their vested interests accept offers from political parties for convessing and propaganda purposes. It is further suggested that the government should impose some ban on linking religion with politics.

It is proposed that the funds collected in the name of religion should be utilised judiciously by religious propagandists as per their religiously declared objectives.

In order to achieve the above objective it is suggested that the educated and enlightened members of the community or of the area should form some organisations to raise their voice against such religious propagandists who misuse the funds collected in the name of religion and do not use the same for their declared religions objectives. It is further suggested that the government as well as the local organisations should check the utilisation of funds collected by religious preachers in the name of religion so that the funds may not be misused.

It is proposed that the members of the community or of the area should not hesitate to participate in the

religious festivities of the members of other communities.

In order to achieve the above objective it is suggested that the educated and enlightened members of the community or of the area should work and propagate jointly among the masses for the normalisation of present situation of uncertainty and the removal of prevailing mutual distrust so that the members of each community or of the area may feel encouraged to participate and celebrate the religious festivities of other communities collectively.

It is proposed that the members of the community or of the area should extend equal respect to all the religions.

In order to achieve the above objective it is suggested that the educated and enlightened members of the community or of the area should propagate among the masses to extend equal respect to all religions. It is further suggested that such persons should be condemned by the member of the society who deliberately do not extend equal respect to other religions, so that humanity is saved from religious exploitation.

It is proposed that the preachers of religion should not exhibit disagreement among themselves in respect to the interpretation of religious scriptures which leads to confusion and misunderstanding among the masses.

In order to achieve the above objective it is

suggested that the religious preachers for the interpretation of scriptures should meet regularly and clarify among themselves before preaching to common people. It is further suggested that the religious experts and enlightened religious authorities should be consulted to remove confusion and misunderstanding.

It is proposed that the growing feeling and prevailing practice of discrimination on the grounds of religion among the members of the community should be curbed maximally.

In order to achieve the above objective it is suggested that the educated elites and youths of the community or of the area should establish some justice seeking organisations in the areas to raise voice against such cases where discrimination has been adopted, so that legal action may be executed against the concerned persons and justice is restored to the victims.

**Q U E S T I O N N A I R E**

QUESTIONNAIRE

Topic : Perceptions and Aspirations of Rajputs : A  
Sociological Study of Rajouri distt. (J & K).

MOHD. MAZAMMAL HUSSAIN MALIK

Name of the Respondents :

Age :

Religion/Caste :

Educational status :

Occupation :

Monthly Income :

Tehsil :

### Social Perceptions

- |   |   |   |   |
|---|---|---|---|
| 1. Do you perceive that on account of emerging nuclear family patterns the expected traditional bonds of familial relationship among the members of your community have weakened. | Y | I | N |
| 2. Do you observe that the traditional customs and rituals in the present era are still regulating and controlling the way of life of the members of your community.              | Y | I | N |
| 3. Do you notice that the members of your community because of religious considerations do not follow family planning programme.  | Y | I | N |

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|--|---|---|---|
| 4. Do you observe that the members of your community because of less effective impact of family planning publicity or propaganda are still ignorant about the usefulness of family planning.   | Y | I | N |
| 5. Do you observe that there is great lack of voluntary social organisations in your area to look after the problems regarding the socio-economic upliftment of the members of your community. | Y | I | N |
| 6. Do you perceive that women of your community do not enjoy equal status in matters of family affairs.  | Y | I | N |
| 7. Do you observe that marriages in your community are settled on the basis of the economic and social status of the family.   | Y | I | N |
| 8. Do you notice that boy's parents demand cash or kind from the parents of the girls before finalizing the marriage alliance.   | Y | I | N |
| 9. Do you observe that the prevailing political happenings have very adversely affected the traditional bonds of interactions among the members of your's and other communities.               | Y | I | N |
| 10. Do you notice that the practice of divorce in your community has become fairly common and has done great harm.   | Y | I | N |

#### Social Aspirations

- |   |   |   |   |
|---|---|---|---|
| 1. Do you aspire to educate the members of your community to interact among themselves regularly so that the bonds of familial relationships may not be weakened despite the emerging patterns of nuclear family. | Y | I | N |
|---|---|---|---|



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|--|---|---|---|
| 2. Do you intend to enlighten the members of your community to regulate and control their way of life on rationalistic and scientific principles.  | Y | I | N |
| 3. Do you aspire to enlighten the members of your community about the scientific usefulness and socio-economic importance of family planning so that their linking of religion to family planning be weakened. | Y | I | N |
| 4. Do you intend to inform the concerned family planning authorities to modify their prevailing publicity and propaganda techniques in such a way so that they may become more effective or result oriented.   | Y | I | N |
| 5. Do you aspire to organise some such social voluntary organizations in your area which may lookafter the problems of socio-economic upliftment of the members of your community.                             | Y | I | N |
| 6. Do you aspire to enlighten the members of your community to extend equal freedom to women in family affairs.  | Y | I | N |
| 7. Do you aspire to enlighten the members of your community to settle the marriages on the basis of educational accomplishments and not only on the basis of the economic and social status of the family.     | Y | I | N |
| 8. Do you aspire to raise your voice against the prevailing practice of demand in kind or cash by the boy's parents before finalizing the marriage proposals.  | Y | I | N |

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|---|---|---|---|
| 9. Do you aspire to work against the prevailing political happenings so that the traditional cordial relationships among the members of yours and other communities may be revived. | Y | I | N |
|   |   |   |   |
| 10. Do you intend to educate the youths of your community not to encourage divorce so the families may be saved from breakdown.   | Y | I | N |

### Educational Perceptions

- |   |   |   |   |
|---|---|---|---|
| 1. Do you observe that keeping in view the size of the population of your areas the number of educational institutions are less.  | Y | I | N |
|   |   |   |   |
| 2. Do you observe that the parents of your community are ignorant about the importance of their children's education.   | Y | I | N |
|   |   |   |   |
| 3. Do you observe that the parents of your community are comparatively more interested in imparting religious education in place of scientific and rationalistic education to their children. | Y | I | N |
|   |   |   |   |
| 4. Do you observe that the appointment of teachers in your state are not made on the basis of merit rather political or monetary pressures are more operative these days.                     | Y | I | N |
|   |   |   |   |
| 5. Do you observe that the leaders of your community after independence took no sincere interest in the development of women's education.   | Y | I | N |

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|--|---|---|---|
| 6. Do you feel that the members of your community do not realise that education is the main factor for the wholesome development of human personality. | Y | I | N |
| 7. Do you notice that the members of your community on account of lack of education remain economically and politically backward.                      | Y | I | N |
| 8. Do you observe that on account of capitation fee for admissions and coaching centres education has now become highly commercialized.                | Y | I | N |
| 9. Do you notice that in the educational institutions money or gift offerings are operative in the examination system.                                 | Y | I | N |
| 10. Do you observe that centres of higher learning are at a distance from your area and they do not have proper hostel facilities for boys and girls.  | Y | I | N |

#### **Educational Aspirations**

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|---|---|---|---|
| 1. Do you aspire to contact and request the leaders and donors so that some more educational institutions are established in your area.                             | Y | I | N |
| 2. Do you aspire to enlighten the parents of your community to attend adult education programmes so that they may gain knowledge about the importance of education. | Y | I | N |

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| 3. Do you aspire to enlighten the members of your community about the importance of scientific and rationalistic education so that they may not confine their children to religious education alone. | Y | I | N |
| 4. Do you aspire to raise your voice that the teachers in educational institutions be appointed purely on the basis of merit and not on any other criteria.  | Y | I | N |
| 5. Do you aspire to seek help from the present leadership and some social organisations for the educational upliftment of the women of your community.   | Y | I | N |
| 6. Do you aspire to educate the members of your community about the importance of education for the wholesome development of human personality.  | Y | I | N |
| 7. Do you aspire to educate the youths of your community to receive maximum education so that in future they may not remain economically and politically backward.                                   | Y | I | N |
| 8. Do you wish to raise your voice against the prevailing practice of capitation fee for admissions and against the coaching centres so that education be checked from becoming commercialized.      | Y | I | N |
| 9. Do you aspire to raise your voice against the practice of money or gift offerings if it is prevalent in the examination systems.  | Y | I | N |

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|---|---|---|---|
| 10. Do you aspire to work for the establishment of higher institution of learning alongwith adequate hostel facilities for boys and girls near your area. | Y | I | N |
|---|---|---|---|

### Political Perceptions

- |  |   |   |   |
|--|---|---|---|
| 1. Do you observe that majority of the members of your community lack political awareness hence do not take part in political activities.                                      | Y | I | N |
| 2. Do you observe that political leaders of your area are not honest in their dealings specially with members hailing from other areas.  | Y | I | N |
| 3. Do you observe that political leaders of your area do not hesitate in giving communal turn to any event if it suits them.   | Y | I | N |
| 4. Do you observe that at the time of elections most of the contestants hailing from any party make false promises and never attend to them.                                   | Y | I | N |
| 5. Do you observe that in your state because of the prevailing political situations or uncertainties five year plans have failed to achieve their desired objectives or goals. | Y | I | N |
| 6. Do you observe that elections in your areas are fought not on the basis of election manifestoes rather on caste or communal lines.  | Y | I | N |

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|--|---|---|---|
| 7. Do you observe that the male members of your community do not encourage women to take part in politics.   | Y | I | N |
| 8. Do you perceive that political contestants of your area at the time of election in order to exploit voters openly seek help from religious heads/ leaders for the purposes of convessing or propaganda. | Y | I | N |
| 9. Do you observe that political leaders on false promises exploit Rajput Sabha of your area at the time of elections.   | Y | I | N |
| 10. Do you observe that Panchayat system is properly operative in your area.   | Y | I | N |

#### Political Aspirations

- |  |   |   |   |
|--|---|---|---|
| 1. Do you aspire to enlighten the members of your community about the political systems and happenings so that some political awareness among them may develop and they may start taking part in the political activities. | Y | I | N |
| 2. Do you plan to raise your voice against such political leaders of your area who are not fair in their dealings specially with the members hailing from other areas.   | Y | I | N |
| 3. Do you intend to raise your objections or voice against such political leaders of your area who baselessly or unfoundedly give communal turn to any event.  | Y | I | N |

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|--|---|---|---|
| 4. Do you aspire to constantly remind and pressurise elected members to fulfill their commitments or promises which they had made before elections.  | Y | I | N |
| 5. Do you aspire to join any such socio-political organisation which plan to monitor the working of the departments looking after the projects or programmes initiated under 5 yr. plan so that faults be highlighted to the Government. | Y | I | N |
| 6. Do you aspire to enlighten the members of your area to cast their votes on the basis of election manifestoes of the parties and not on the basis of caste or religion.  | Y | I | N |
| 7. Do you intend to persue the male members of your community not to discourage women from taking part in political activities.  | Y | I | N |
| 8. Do you wish to openly propagate against the use of the services or utilization of the religious leaders/heads for convessing or propaganda purposes at the time of elections so that voters be saved from exploitation.               | Y | I | N |
| 9. Do you aspire to educate the members of Rajput Sabha to see that on false promises they are not exploited by the political leaders at the time of elections.  | Y | I | N |
| 10. Do you aspire to work for the proper implementation of Panchayat system in your area.  | Y | I | N |

**Economic Perceptions**

- |   |   |   |   |
|---|---|---|---|
| 1. Do you observe that the members of your community engaged in agriculture do not get expected profit of the produce because of the involvement of the middle men.   | Y | I | N |
| 2. Do you observe that the members of your community engaged in agriculture are still using traditional tools and implements hence their productivity is low and are thus economically not sound.   | Y | I | N |
| 3. Do you observe that the members of your community engaged in agriculture and small cottage industries and residing in the hilly areas are economically backward because on account of lack of transport facilities they are unable to send their products outside. | Y | I | N |
| 4. Do you observe that the educated youths of your community are more interested in securing government jobs in place of their family occupation.   | Y | I | N |
| 5. Do you observe that one of the reasons of economic backwardness in your area is that the male members of your community do not encourage women to engage themselves in any economic activity.  | Y | I | N |
| 6. Do you observe that some educated youths of your community on account of unemployment adopt illegal means to earn money to raise their family economic status.   | Y | I | N |



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|---|---|---|---|
| 7. Do you observe that on account of lack of finances majority of the youths of your community have not succeeded in starting their own independent economic activity like business of trade. | Y | I | N |
| 8. Do you notice that on account of financial constraints parents of your community are unable to send their children for full or complete education.   | Y | I | N |
| 9. Do you observe that majority of the capable youths of your community have failed to make use of Jawahar Rojgar Yojna and other schemes meant for economic development.                     | Y | I | N |
| 10. Do you observe that continuous disturbed conditions have very adversely affected business and trade of your area.   | Y | I | N |

### Economic Aspirations

- |  |   |   |   |
|--|---|---|---|
| 1. Do you aspire to educate the members of your community engaged in agriculture not to encourage middle men's services in the sale of their products so that they may get direct maximum returns of the profit.                   | Y | I | N |
| 2. Do you aspire to enlighten the members of your community to adopt modern tools and implements in their agricultural pursuits so that their agricultural productivity and financial positions may improve.                       | Y | I | N |
| 3. Do you intend to work for the improvement of the transport facilities in your area so that agricultural as well as cottage industries produce be transported outside and they may get better economic return of their products. | Y | I | N |

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|---|---|---|---|
| 4. Do you aspire to support the demand for reservation of jobs in government services for the Rajput community of your area.  | Y | I | N |
| 5. Do you aspire to encourage women of your community to engage themselves in economic activities so that the economic status of every family in general and of the area in particular may improve.                         | Y | I | N |
| 6. Do you aspire to educate the youths of your community not to adopt illegal means to earn money rather they should avail the loan facilities and save themselves from legal action or encounters.                         | Y | I | N |
| 7. Do you aspire to educate the youths of your community to make use of financial assistance programmes from the governmental agencies to establish their independent economic activity like business and trade.            | Y | I | N |
| 8. Do you aspire to approach the government or social welfare organisations to provide sufficient amount of scholarships to those students of your community who hail from economically backward classes.                   | Y | I | N |
| 9. Do you aspire to enlighten the deserving youths of your community to take advantage of Jawahar Rozgar Yojna and other similar schemes meant for economic welfare of the masses.  | Y | I | N |
| 10. Would you like to work in cooperation with others for the maintainance of peace in your area so that business losses on account of disturbed conditions are recovered and business in future is not adversely affected. | Y | I | N |

**Religious Perceptions**

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|--|---|---|---|
| 1. Do you perceive that the members of your community offer prayers regularly as prescribed.   | Y | I | N |
| 2. Do you perceive that in the present era on account of mutual distrust religion is being regarded as a dividing force.   | Y | I | N |
| 3. Do you perceive that in recent times growing religious fundamentalism has assumed an alarming position as it has done great harm to humanity.   | Y | I | N |
| 4. Do you observe that the preachers of religion these days are more engaged in other activities in place of their religious duties and commitments.   | Y | I | N |
| 5. Do you notice that the religious leaders of your community accept offers from political parties for canvassing at the time of elections because of their own vested economic and political gains.                       | Y | I | N |
| 6. Do you perceive that funds collected in the name of religion are not utilized judiciously by the religious propagandists as per their declared objectives.  | Y | I | N |
| 7. Do you notice that the members of your community on account of prevailing situations of uncertainty and growing mutual distrust hesitate to participate in the religious festivities of the members of other community. | Y | I | N |

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|---|---|---|---|
| 8. Do you observe that the members of your community extend equal respect to other religions.   | Y | I | N |
| 9. Do you observe that different preachers of religion of your community often disagree among themselves in respect to the interpretation of the religious scriptures which leads to confusion and misunderstanding among the masses. | Y | I | N |
| 10. Do you notice that the members of your community on the basis of religion are discriminated in all sphere of life.  | Y | I | N |

#### Religious Aspirations

- |  |   |   |   |
|--|---|---|---|
| 1. Do you aspire to educate the members of your community to offer prayers regularly as prescribed.  | Y | I | N |
| 2. Do you intend to work for the removal of growing mutual distrust among the members of your area so that religion may not be regarded as a dividing force.             | Y | I | N |
| 3. Do you aspire to become a member or start an organization which may help in controlling the growing fundamentalism so that humanity be saved.                         | Y | I | N |
| 4. Do you intend to raise your voice against such religious preachers who engage themselves more in other activities in place of their religious duties and commitments. | Y | I | N |

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|--|---|---|---|
| 5. Do you aspire to condemn such religious leaders of your community who because of their own vested interest accept the offers from political parties for convessing pruposes at the time of elections.   | Y | I | N |
| 6. Do you intend to raise your voice against such religious propagandists who misuse the funds collected in the name of religion and do not use for the declared religious objectives.   | Y | I | N |
| 7. Do you aspire to work for the normali-<br>zation of the present situation of<br>uncertainty and for the removal of the<br>prevailing mutual distrust so that the<br>members of your community may feel<br>encouraged to join the religious<br>festivities of other communities. | Y | I | N |
| 8. Do you intend to enlighten such members of<br>your community who on account of ignorance<br>or deliberately do not extend equal<br>respect to all religions to change their<br>outlook and extend equal respect to other<br>religions.  | Y | I | N |
| 9. Do you aspire to suggest to such religious<br>preachers who differ in their religious<br>interpretations, first to clarify among<br>themselves before preaching to common<br>people.  | Y | I | N |
| 10. Do you aspire to fight against the<br>practice of discrimination on the basis of<br>religion in matters of life.   | Y | I | N |

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